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REPORT

ON

NATIVE PAPERS IN BENGAL

FOR THE

Week ending the 1st February 1908.

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URDU PAPERS.

Nil.

I.—FOREIGN POLITICS.

Referring to Lord Ampthill's speech in connexion with the treatment of the Transvaal Indians, the *Daily Hitavadi* [Calcutta]

DAILY HITAVADI,
Jan. 18th, 1900.

The Indians in the Transvaal. of the 18th January says that there is little likelihood of the Indian authorities listening to the earnest supplication of His Lordship. But why are those people who have so long exacted the homage of the Indians, afraid of the frowns of the Colonial Europeans? It seems as if the mighty stream of Indian loyalty will, after this exhibition of love and concern for India and the Indians on the part of the rulers, rise so high as to overflow the banks.

But the British Government, it seems, can hardly afford to remain indifferent to the question any longer, inasmuch as the prestige of the Empire in the eye of the world is about to be dragged into the mire. The problem is daily becoming more complex. The petition of the retired Indian soldiers to the Colonial Secretary shows clearly how serious the situation has already become. What answer will the British Government make to these ex-soldiers?

2. In concluding a lengthy article addressed to the learned men of Iran dealing with the general and administrative reform of Persia, the *Namai Moqaddas Hablul Matin*

NAMAI MOQADDAS
HABLUL MATIN,
Jan. 20th, 1900.

Persian Politics. [Calcutta] of the 20th January refers to its oft-repeated advice as to organising an army of national volunteers in the country and improving its power of repulsion, so that it may be able to grapple with the neighbouring powers, lest it should be necessitated to combat with them. For the last hundred years, Persia, says the paper, has not been at war with any of its neighbours. Nor have they declared any open hostility towards it. But seeing that it is so much destitute of the power of repulsion each of them has been carrying away its portion (out of its possession). Merely, a verbal assertion is not sufficient to safe-guard the stability of a nation or state. Granting that the Shah did not acknowledge the Anglo-Russian convention, will his reply to England and Russia to the effect defend the Empire against the attack of the two powers, should they discarding the same (the reply) choose to make encroachment upon the Persian territory? Again, it is foolish to expect that France and Germany would fight for Iran with Russia and England, for the security of their own interest. Hence, the paper impresses upon the Persians to improve their military resources as the only way in which they can work out their salvation.

3. Those who hold, writes the *Nayak* [Calcutta] of the 21st January, that Ireland and India possess the same political status are mistaken. Ireland's status is much

NAYAK,
Jan. 21st 1900.

Ireland and India. superior to ours. The strength of Irish members in the British Parliament is not insignificant. It is because in the political arena the seat of Irishmen is somewhat lower than that of Englishmen that there is so much heart burning and agitation among the former. In Leitrim, Ireland, the tenants of a landholder asked the latter to sell his estate to them and fix a price for it. The landholder refused, and the tenants withheld their rents. The landholders have now obtained 300 decrees from the law-courts for driving away the recalcitrant tenants from their lands. It is, however, doubtful whether the tenants will easily give way. Again the other day a Court peon went, with a force of twenty policemen, to serve a summons on a man living in Galway, Ireland. But 500 men and women of the place attacked the peon and the police and severely wounded them. Had an incident like this occurred in this country, the Anglo-Indian newspapers would have advised the authorities to bury alive all Indians, men, women and children, in one grave.

4. Referring to the miserable condition of the Transvaal Indians the *Dainik Chandrika* [Calcutta] of the 22nd January writes as follows:—

DAINIK CHANDRIKA,
Jan. 22nd, 1900.

Indians in the Transvaal His Excellency Lord Minto confesses his inability to do anything towards redressing the wrongs the Transvaal Indians are suffering from. But when

during the rule of the East India Company the Indian coolies in Mauritius were cruelly tortured by the colonists there Mr. (afterwards Sir Ashley) Eden, who possessed a feeling heart and who had given proofs of it during the Indigo disturbances in Bengal by taking action against the indigo planters, took pity on them and induced Lord Canning to take retaliatory measures by stopping the emigration of coolies from India. This brought the Mauritius authorities to their knees. But times are altered. The Viceroy of India does not possess the independence which the Governor-General then had. Those who do not know this are now finding fault with His Excellency Lord Minto.

DAILY HITAVADI,
Jan. 24th, 1908.

5. *Re* the present situation in the Transvaal regarding the Indian settlers in that colony, the *Daily Hitavadi* [Calcutta] of the 24th January writes:—

We are aware that the colonists have now become the main props of the British Government in the work of maintaining the British Empire, so the authorities in England will not dare issue any mandate on them. And it is only because they have not yet said this in plain language that the black folk of this country still continue making such a row.

SAMAY,
Jan. 24th, 1908.

6. Referring to the account given of the plight of the Transvaal Indians by Mr. Umar Haji before the Surat Conference, the *Samay* [Calcutta] of the 24th January writes:—

Is the profession of equality of all men by our Christian rulers mere idle talk? Even those Indians who have embraced Christianity are subject to the Registration law. These people were induced by the Christian Missionaries to sacrifice their caste and religion in the hope of going to heaven after death. It is to be hoped that the crime of colour will not be a bar to their obtaining an entrance to heaven. How can the defect of nationality be cured?

SOLTAN,
Jan. 24th, 1908.

7. Referring to the Asiatic Ordinance, the *Soltan* [Calcutta] of the 24th January says that a huge agitation should be raised throughout India to protest against

the enforcement of this Ordinance against Indians. Every District Association should petition the Viceroy in this matter. Arise brethren, carry not a moment, sycophancy will be of no further use. Protest against the hateful policy of the Government independently and courageously, and try to get the remedy. The remedy is in the hands of the Colonial Secretary of England. But the trance of the officials will not break so long as a mighty tumult is not raised in India. If you bear any love for your country, if you have the least attachment for the members of your community awake, arise and advance. Consider the matter personal, and lose no more time in doing nothing.

BANGAVANI,
Jan. 25th, 1908.

8. Regarding the present situation in the Transvaal, the *Bangavani* [Calcutta] of the 25th January writes:—

The sparks of the flame of a minor cataclysm are spreading gradually to all parts of South Africa. Will not the sleep of the British Ministers be broken even now?

BHARAT MITRA,
Jan. 25th, 1908.

9. *Re* the maltreatment of the Indians by the Transvaal Government and expecting no relief from the foreign Secretary who has been recently appealed to on the subject, the *Bharat Mitra* [Calcutta] of the 25th

How to retaliate the treatment of the Indians in the Transvaal.

January writes that the only weapon with which the Indians can fight for their brethren in the Transvaal is the boycott of all foreign articles, and that it is only in this way that they can prove themselves to be really friendly to them. The Transvaal Government seems to have been bent upon ostracizing the Indians, and the latter, most of whom are carrying on business on a splendid scale in South Africa, grudge to leave the colony, just as the English residents in Calcutta would do, should they be asked to quit it at seven hours' notice, inasmuch as no one would like to return to his native land penniless. The paper makes a reference to the Resolution passed at meeting of the Indians lately held at Lahore to express their sympathy with their Transvaal brethren, to the effect that the people should impress upon the India Government the propriety of paying the Government of the Transvaal in the same coin by boycotting the articles of that colony and ousting the Transvaal people from India, and it seems to approve of the same.

10. It is very fortunate, writes the *Daily Hitavadi* [Calcutta] of the 26th January, that, in spite of the oppression and persecution of the Indians residing in the Transvaal, their determination still remains unshaken. It may be that the life and death of the inhabitants of the Transvaal are clearly connected with the Oriental problem, but Indians are not only a people of the Orient, they are the subjects of Emperor Edward VII. It must also be borne in mind that the riches of India feed many a hungry white colonist.

DAILY HITAVADI,
Jan. 26th, 1908.

11. Hearing that the Government of the British Columbia is going to follow that of Transvaal as regards its dealing with the Indian immigrants and that it is accordingly preparing a bill for their expulsion from the Colony, the *Hindi Bangavasi* [Calcutta] of the 27th January exclaims:—

HINDI BANGAVASI,
Jan. 27th, 1908.

A proposal to turn out the Indian immigrants from Columbia.

How would the white people of the South Africa feel, should any powerful nation appearing in their country turn them out therefrom, holding them by the neck!

12. The *Daily Hitavadi* [Calcutta] of the 29th January suspects that Germany is behind all the trouble that is now brewing between Turkey and Persia. Turkey is slowly moving on towards Persia and this circumstance is no doubt causing great anxiety to England and Russia. It is evident that if something is not done soon, Persia will before long be the scene of much bloodshed.

DAILY HITAVADI,
Jan. 29th, 1908.

Turkey's advance on Persia.

13. The *Daily Hitavadi* [Calcutta] of the 29th January is glad to learn that as a result of the agitation against the Registration Act in the Transvaal, the Transvaal Government has consented to reconsider the objections made against the Act and to take steps, so that Indians may submit to registration without any humiliation. It is the bold and firm stand taken by the Transvaal Indians that has brought them success; else it is quite certain that the Transvaal Government would never have listened to them.

DAILY HITAVADI,
Jan. 29th 1908.

Transvaal Indians.

14. Referring to the humiliating condition of the Indians in the Transvaal, the *Navasakti* [Calcutta] of 29th January says that the harassments of Indians in foreign countries will know no end till there springs up at their back an independent India with all which that implies.

NAVASAKTI,
Jan. 29th, 1908.

Indians in the Transvaal.

II.—HOME ADMINISTRATION.

(a)—Police.

15. The Mymensingh police, writes the *Medini Bandhab* [Midnapur] of the 20th January, have oppressed the people, looted many shops, and trespassed into the houses of many respectable men; but the authorities deny everything.

MEDINI BANDHAB,
Jan. 20th, 1908.

In God's kingdom the oppressor and the persecutor are sure to be punished. The police, who are the adopted sons of the Government, may be considered innocent by the Government after perpetrating unjust oppression on the people, but can truth be made to appear false before God? There is no knowing after what length of time God will cast His eyes on this oppressed and persecuted nation.

16. Referring to the unofficial Commission of Enquiry into the recent alleged police oppression at Mymensingh which is now holding its sittings in that town, the *Dainik Chandrika* [Calcutta] of the 22nd January does not think it likely that the police will condescend to help in the enquiry, but says that the Commission will do useful work by pointing out the party really guilty.

DAINIK CHANDRIKA,
Jan. 22nd, 1908.

The unofficial Commission of Enquiry into the Mymensingh disturbances.

17. The recent police oppression at Mymensingh, writes the *Sandhya* [Calcutta] of the 22nd January, has compelled the people of the place to give up the idea of going anywhere for bathing in the Ganges during

SANDHYA,
Jan. 22nd, 1908.

Alleged Police oppression at Mymensingh.

the Ardhoday Yoga, as they do not dare leave their homes. Is this not an example of the limitless glory of the *Feringhi's* good Government?

SANJIVANI,
Jan. 23rd, 1908.

18. Referring to the alleged police oppression at Mymensingh, the *Sanjivani* [Calcutta] of the 23rd January writes:—

Police rule in Eastern Bengal.

It is needless to say that since the partition of Bengal the rule of Emperor Edward VII in Eastern Bengal is going to be replaced by that of the police. The Government has quartered police force on towns and villages; and on the plea of searching houses, the police freely enter the houses of respectable gentlemen, go into the zenanas loot and damage property, and dishonour respectable ladies. Bands of Gurkhas are recklessly assaulting people with *lathies*, and sword in hand are trying to trespass into the houses of zemindars like the Nawab of Dacca. Since the partition of Bengal the Government has set itself to govern the country with the help of Gurkhas and the military police. The result is, that the life, property and honour of the people of Dacca are at stake. The incidents at Dacca are an instance of this. However quiet and peaceful the people of this country may be, it is impossible that they will remain silent very long in these circumstances. That is why *lathies* are being returned for *lathies*. Let the Government consider the future of all this.

DAILY HITAVADI,
Jan. 24th, 1908.

19. In commenting on the recent notice by the Magistrate of Mymensingh referred to in paragraph 22 below, the *Daily Hitavadi* [Calcutta] of the 24th January writes that this circular shows the spirit in which the

A notice by the Magistrate of Mymensingh.

officials are resolved to rule India. The mere discussion of a matter like this is held to constitute sedition, for punishing which new repressive laws are under contemplation. All who possess the least sense will understand that it is any interference with the sale of *bilati* goods which will henceforth have to be promptly reported to Government. In order to curry favour with Government and to satisfy personal grudges, the Panchayets will henceforth report against anybody and everybody under this circular. And these reports of theirs will be accepted as gospel truths, needing no further inquiry, on the strength of which the thunderbolts of the Magistrate will be hurled. The police in themselves are a sufficient torment to the public, and now these strongly influential Presidents of Panchayets appear on the scene. Will anybody even after this circular say that Government does not thwart the preaching of *swadeshi* principles? It will be impossible to count the number of inoffensive gentlemen who will have to suffer oppression in consequence of this circular. Cannot Government realise that it is laying the axe at the root of good government by placing unlimited power in the hands of anybody and everybody? A veritable *Ram Rajya* (a regime of happiness such as that was enjoyed under the rule of Ram) is now about to begin in Eastern Bengal.

MIHIR-O-SUDHAKAR,
Jan. 24th, 1908.

20. A correspondent of the *Mihir-o-Sudhakar* [Calcutta] of the 24th January says that on the 30th Aswin last (the day of the celebration of the partition of Bengal) Babu Dina Bandhu De, the Post Master of the Madarganj

The Post Master of Madarganj, District Mymensingh.

Post office in the Jamalpur Subdivision of the Mymensingh district took an active part in "preaching *bandemataram*," tying *rakhi* (saffron coloured threads) round the wrist of the villagers of Batijurhi, Gabar, etc., and dissuading them from cooking food. He also delivered a seditious speech as the President of a meeting that was held through his efforts on that day. He also met the local Musalmans and requested them to tie *rakkis* round their wrists, but the latter refused and dismissed him with contempt from their presence. The Post Master did not also attend the post office during the whole day and thus caused great inconvenience to many people. It is further alleged that he is a follower of the *Hitavadi* newspaper and a hater of the *Mihir-o-Sudhakar* and the *Soltan*, and that through his conspiracy many packets of these latter newspapers sent by V. P. Post have been returned.

The editor hopes that the Post Master General of Eastern Bengal will institute an enquiry into the conduct of this seditious Post Master.

MIHIR-O-SUDHAKAR,
Jan. 24th, 1908.

21. A correspondent of the *Mihir-o-Sudhakar* [Calcutta] of the 24th January says that on the 14th instant the District Superintendent of Police, Jessore, who is a Hindu, came to Narayanpur village in the Kesab-

A cow-slaughter case in Jessore.

pur thana, and ordered one Hachim Biswas of the place not to slaughter any cows in the approaching *kerbani* festival, and to that Hachim consented with reluctance. The District Superintendent of Police then went away after posting a Reserve Police force under Sadar Inspector Jogendra Babu, in the *cutcheri* house of the local zamindars at Fakir Hatkhola. Next day a police constable, named Kedar Chakravarti, informed the Inspector that one Kefatulla Biswas had slaughtered a cow in his house. On this the Inspector, accompanied by the police force, marched on to Kefatulla's house and severely beat, insulted and abused the Musalmans present there, and spoiled and destroyed many articles. The police then arrested Hachim, Kefatulla and 15 other Musalmans and kept them in confinement in the zamindari *cutcheri* where they were brutally assaulted and vilely abused. After ten or twelve hours the police released 15 of them on bail, after making them promise that they would not slaughter cows, and sent up Hachim and Kefatulla to the head-quarters. During this journey the two prisoners were not allowed to read their usual prayers (*namaz*). At the head-quarters the Hindu Magistrate in charge at first refused to grant bail, but afterwards granted it on condition that they would execute a bond promising not to slaughter cows so long as the case remains pending. The case is now *sub judice*.

This incident, says the writer, brought about by the conspiracy of Hindu zamindars and with the help of the police, shows how difficult it has become for Musalmans to maintain their religion and honour, and depicts on a very small scale the most miserable condition to which Musalmans will be reduced if the Hindus succeed in establishing *Swaraj*. We have tried to describe the above incident, but our weak pen has not the capacity to show forth the oppression in its fullness. Our voice is weak; besides this, our weak voice is prevented by the Hindu police and other powerful Hindus from reaching the ears of the rulers. Under such circumstances we beg to lay before the authorities, through the medium of the Press, an account of the fearful oppression that was committed on us on the occasion of the last *kerbani* festival. We hope that the generous English Government will provide a proper remedy for this, and take the oppressed and poor Musalmans under its protection.

Is it the fact that we live under a Hindu Government? Will not the generous English Government listen to this? But is there any hope for us in that even? The Magistrate of Jessore is a Hindu, the Deputy Magistrate is a Hindu, and the District Superintendent of Police is a Hindu. As for the Inspectors, nothing need be said. From top to bottom they are all Hindus. What room is there then for hope? How shall we get a remedy for this oppression on us? Is there no way of bringing the real state of things to the notice of the higher and justice-loving English officials? We are desperate. Who will save us from this danger? We are putting up with this oppression by resigning ourselves to the will of God Almighty. Will He not give strength to our hearts, and inspire mercy in the hearts of our rulers? We wait for time to remedy this state of things. Let us see how long it will take for this course of oppression to end.

The Editor remarks:—The above has astounded us. We hope that the authorities will provide proper redress in this matter. Considering the situation all round, we apprehend the occurrence of unpleasant incidents in the sequel. We have also heard that the Magistrate of Jessore has issued an injunction to the effect that no slaughter of cows will be allowed within his jurisdiction within two months. This is very serious, if true. We hope that His Honour the Lieutenant-Governor will pay heed to this. And it clearly shows what our condition will be if complete self-government or *Swaraj* is established in this country.

22. The *Navasakti* [Calcutta] of the 24th January writes:—

"The storm does not cease blowing."

The storm does not cease blowing in Eastern Bengal. One after the other the people of Eastern Bengal are being oppressed by the application of the weapon of harassment in some shape or other. The Panchayet system which Government has created is now at the instigation of Government going to be made to do the work of secret spies in connection with the *swadeshi* movement. (Here follows a Bengali rendering of a notice issued by Mr. Clarke of Mymensingh calling upon Presidents of Panchayets to report to the nearest police thanas all cases of interference with the sale or use of any class of goods, and all political agitation in their respective jurisdictions.)

NAVABAKTI,
JAN. 24th, 1908.

Every one now understands that Government has cast off its disguise as regards *swadeshi* and is showing itself in its true colours. Intelligent readers will not take long to understand what class of goods it is about the sale or use of which this notice has been issued.

NAVASAKTI,
Jad. 24th, 1908.

23. The *Navasakti* [Calcutta] of the 24th January writes:—

"Astounding incident in Eastern Bengal."

Since the Partition of Bengal, the Government has been casting greedy eyes at Eastern Bengal like a tiger. Wherever it smells sedition, it goes there eavesdropping and if it sees a good opportunity it comes down on the throat with force. (Here follows a copy of the notice referred to in paragraph 22 above as issued by Mr. Salkeld, Magistrate of Dacca)

It is not necessary for us to comment on the above notice. But it is not superfluous to mention here that a wide door is now opened to enable the Presidents of Panchyets to vent their personal grudges. How long will this policy of division last, with the help of which the Government now seeks to rule this country?

The greater the force with which they (the English) strike the blow,

The more will the waves be raised,

The more will waves be raised amongst us.

SAMMILANI,
Jan. 24th, 1908.

24. The *Sammilani* [Serampore] of the 24th writes as follows:—

The alleged Police oppression at Mymensingh.

From the reports of lawlessness and inhuman oppression, it does not seem to us that henceforward we shall be able to keep our honour and respectability safe and shall enjoy the happiness of peace in security. The misdeeds which the lords of the Police are committing every day make it quite clear that there is no remedy for this (state of things). If while living under the rule of the well-governed British Raj, we continue to suffer nothing but harassment and the authorities, though conscious of it, do not give us any relief, then, surely there is no course open to us except self-reliance. What is the good of submitting to harassment in a gentle, docile, harmless toad-like spirit, when the very men who are entrusted with the duty of keeping the peace amongst us are escaping with impunity, after creating disturbances, when those who are the defenders have turned devourers? If we are to check these outrages of the unruly Police and to save ourselves from their oppressions, it will serve no useful purpose to remain idle in the hope of expecting help from others. Far from coming to an end, the outrages are increasing more and more. How long is it possible to remain motionless and steady like the Himalayas under this intolerable grinding harassment? Everything has a limit and when this limit is exceeded, is there any doubt that patience should be lost? If a hooded snake, living in its hole, is continually struck, how long can it put up with this treatment? Surely it tries to bite its tormentors. It is quite natural that a spirit of revenge should be roused when oppression and torture grow unbearable. Should not the authorities, by all means, now put a stop to the outrages of the Police? The Police authorities, instead of keeping the peace and preventing disturbances are causing a breach of the peace and thereby bringing unrest by means of terrible harassments and the authorities are conniving at these things. O Mother, the destroyer of miseries, how many days are there still (to pass) when this suffering is to end?

HOW LONG WILL IT BE BEFORE THE RE-INCARNATION TAKES PLACE?

How many days more shall we have to witness these scenes? It is impossible to bear the sight of this devil dance any more. Will it be yet long before the curtain falls upon these scenes? Caste, religion, honour and respectability are all gone. What is to be done? O Lord, You told Your favourite disciple, Arjuna, while giving him (spiritual) advice, that You would incarnate Yourself on this earth in every *yuga* (era) in order to effect the salvation of the pious, to destroy sin, and to establish religion. Has not O Lord, that time come yet? How can we beings endowed with small powers realise the greatness of Your idea? It seems to us as if the time of re-incarnation has now arrived. What is there still wanting to complete the harassment of the pious? Who can count the numbers of the harmless, innocent and honest men who are, without any offence, suffering punishment like the guilty? The memory of the Gurkha oppression at Barisal makes one shudder and one loses all patience through anger. Our readers probably all remember the

oppression on women at Jamalpur. The memory of that incident is not one that the Bengali can forget in his life-time. That scene is graven in the heart of many Indians. Indians can never forget that heart-rendering scene of oppression. The Gurkha oppression at Barisal, the outrages on women at Jamalpur, the ravishing of chaste women on the Railway—so much oppression, so much injustice—have not these filled the cup of iniquities to the brim? If Your object is to save the pious by destroying the evil doers, has not the time for effecting that object come even now? We think that this is the proper moment for that. We are anxiously awaiting Your re-appearance. How much can the small heart of man put up with? Unless this demoniac attitude completely disappears, the hope for our good is one that is not likely to be fulfilled.

25. Referring to the attack on the residence of the Nawab of Dacca by some Gurkhas, the *Soltan* [Calcutta] of the 24th January says that such oppressive conduct on the part of the Gurkhas has greatly wounded the susceptibilities of the Musalmans of Dacca.

SOLTAN,
Jan. 24th, 1908.

Gurkha attack of the Nawab of Dacca's residence.

26. The *Soltan* [Calcutta] of the 24th January says that on the occasion of the last *korboni* festival, a Reserve Police force attacked the house of one Kefartulla, an inhabitant of Arhua-Narayanganj village under the Kesabpur thana in the Jessore district, on the ground that he had slaughtered a cow, which he had done with great secrecy. The police severely beat all the Musalmans who had congregated at the place of occurrence and arrested 17 people, of whom two were ultimately sent up for trial. A bond was taken from the remaining prisoners in which they promised to desist from performing the religious act (cow-slaughter), and then they were released. The houses of the prisoners have been plundered. Many people have left the village. It has become difficult for people to perform their religious ceremonies, owing to the oppressive conduct of the police. All the Judicial and Executive officers, and even the Police Sub-Inspectors and constables in Jessore are Hindus. Applications were made to the Divisional Commissioner and the District Magistrate a few days before the *korboni*, and still the police behaved with the Musalmans in the above manner. This is the sort of reward which the Musalmans are receiving from the Government for their loyalty and sycophancy. Will not the sycophants realise their mistake even now?

SOLTAN,
Jan. 24th, 1908.

A cow slaughter case in the Jessore district.

27. Referring to the statement that the accused in what is known as the Lazarus Brothers' case at Dinajpur were, as soon as judgment had been pronounced on them, handcuffed and paraded through the entire town before being taken to jail, the *Bangavasi* [Calcutta] of the 25th January remarks:—

BANGAVASI,
Jan. 24th, 1908.

Why such excesses? Is there to be a revival of the old ways of the Moguls, when heads severed from the trunks and fixed on spikes were exhibited to all the populace? If there be so much oppression on one side, is it not natural that the other side should be resolute to protect itself?

28. The *Bharat Mitra* [Calcutta] of the 25th January writes that the Gurkha's oppression in Dacca which until lately was confined to the Hindus only has now extended itself to the Muhammadans, the pronounced consort of Sir Bam fride Fuller. Recently a fracas took place between some of the Gurkhas and the Nawab's men for the former's peeping into the "*Shahi Bagh*" and this was followed by a body of Gurkhas armed with *lathis* approaching to attack the Nawabs sentinels who were compelled to have a recourse to fire arms to repel them. The Gurkhas, says the paper, take to maltreating the people even by the way and, notwithstanding, the local authorities make it a point to defend them. Nothing can be a better proof of their daringness to commit atrocities than the incident under report which shows that they do not care to spare the Nawab's men even. Really, many stations in the East Bengal are now at the mercy of the police!

BHARAT MITRA,
Jan. 25th, 1908.

The Gurkhas in the East Bengal.

29. The *Daily Hitavadi* [Calcutta] of the 25th January publishes translations of the detailed accounts of the alleged police atrocities at Mymensingh, as given by the reporter of the *Indian Daily News*.

DAILY HITAVADI,
Jan. 25th, 1908.

The alleged police outrages at Mymensingh. The *Indian Daily News*'s letter.

DAILY HITAVADI,
Jan. 25th, 1908.

30. The *Daily Hitavadi* [Calcutta] of the 25th January says that the police should not be employed in preserving the peace during the ensuing Aurdhoday Yoga bathing at Calcutta. The idea of the police keeping the peace causes consternation in the hearts of the people. The Commissioner of Police should not employ the *lal pagris* to keep the peace, but entrust the work to the townspeople. If this arrangement is made, it will save the pilgrims from all inconvenience.

NAVABAKTI,
Jan. 25th, 1907.

31. The *Navabakti* [Calcutta] of the 25th January writes that the account of the Mymensingh incidents given by the special correspondent of the *Indian Daily News* is astounding and amazing. His is an impartial and unexaggerated account.

NAVABAKTI,
Jan. 25th, 1908.

32. The *Navabakti* [Calcutta] of the 25th January writes thus under the heading "Gradually to be made manifest":—

"Gradually to be made manifest." Our British Government is following the principle of a gradual manifestation. Government is now firmly resolved to bring out the full development of demoniac oppression gradually, a little measure of oppression to-day, some greater measure to-morrow and so on. Only the other day the cry was raised that the boys were forcibly preventing the use of *belati* goods, and oppression began to be committed on them. After that *gundas* and *Gurkhas* were set on. And after that the Police and the Magistrates have now openly begun work. Nobody can have any doubt on that point after the way in which terrible oppression is being committed in Mymensingh. What is the proof that the Police themselves did not mischievously tear down the notices offering rewards for the arrest of Mr. Allen's assailant? Any how on this plea of the tearing down of these notices, the Police were let loose on Mymensingh town. They entered the houses of respectable citizens and began frightening the women, assaulting the men, damaging goods and scattering them, blackmailing, committing oppression on the public women and even arresting men who went to lodge complaints.

These uneducated police *gundas* and *Gurkhas* are for the present content only with having entered houses of respectable citizens and frightening their ladies. And why should we believe that to-morrow these worms of Government will not forcibly violate women? Fellow countrymen are you preparing yourselves for this gradual manifestation? If you are not, then do prepare yourselves quickly; for a consideration of the moves (Government is making) clearly suggest that the time is very short. Where is the proof that the oppression which is now being committed at Mymensingh will not be committed all over Bengal or India to-morrow? As on the one hand the power of the Police is gradually to be made manifest, so on the other hand, the power of the people ought also to be made gradually manifest. Otherwise, if there is any lagging behind, there will be no end to the misery (which the people will suffer).

RATNAKAR,
Jan. 25th, 1908.

33. The *Ratnakar* [Asansol] of the 25th January says that the course of police oppression has not yet ended in Mymensingh. It appears in more than one newspaper that the pleaders and mukhtears of the place are not attending law-courts for fear lest the female inmates of their houses should be insulted during their absence. Many people are even sending away their families to other places.

DAILY HITAVADI,
Jan. 26th, 1908.

34. The *Daily Hitavadi* [Calcutta] of the 26th January publishes a translation of the reports of the alleged incidents at Mymensingh as given by the special reporter of the *Indian Daily News*.

HINDUSTHAN,
Jan. 27th, 1908.

35. The *Hindusthan* [Calcutta] of the 27th January says that it is in India only that Government can dare express the opinion that Session Judges should not lower the prestige of the Police by passing strictures on their conduct. Government partiality for the Police is well known. But the High Court Judges and Sessions Judges are not bound to support the Police at all costs. Government did not accept

the decision of the People's Commission in the Calcutta riots. If such conflicts between the Government and the people go on multiplying, will it be a very pleasing thing for the Government? At Mymensingh another People's Commission sat and enquired into the charges against the Police. But here also, as in Calcutta, Government has sided with the Police.

(A)—Working of the Courts.

36. The *Nayak* [Calcutta] of the 21st January has the following:—

NAYAK,
Jan. 21st, 1908.

The Sedition law of the English is like a headless *mamdo* ghost (ghost of a dead Musalman). Mr. Kingsford and the Sedition law. The headless *mamdo* ghost wanders in darkness, and whenever it gets a prey clasps it. Mr. Kingsford, the *kasi* of Calcutta, has been greatly agitated because newspapers like the *Yugantar* and the *Bande Mataram* have removed the head of the Sedition law. He has been unable to establish peace in Calcutta by awarding even heavy punishments to the printers of the *Yugantar*. Immediately one printer is punished, another takes his place. This is why Mr. Kingsford does not like to see the law continue in this headless condition. Mr. Kingsford desires that a head should sit on the shoulders of the *mamdo* and one by one swallow all these people. We have read in the *Arabian Nights* that Aladin had a wonderful lamp which, when rubbed, used to give rise to a demon. And Aladin used to have his desires fulfilled with the help of this demon. Mr. Kingsford has rubbed his pen over a paper and immediately the demon-king has taken the hint. Debates and deliberations are going on for giving a neck and a head to the *mamdo*. It is rumoured that this time such arrangements are being made as will make it impossible for even editors to escape from the clutches of the Sedition law. Like the printer the editor also will have to give a declaration in law court. It will also be made impossible to set up sham editors in order to evade the grasp of the sedition law. Very delicious is the flesh of educated and respectable native editors, and arrangements are being made to feed sedition with it. The editors will have to give securities. The flesh of *feringhi* editors is perhaps very sour, and that is the reason why they are not thrown into the clutches of sedition.

37. Referring to the conviction of the accused in the case of the Lazarus

DAINIK CHANDRIKA,
Jan. 22nd, 1908.

The judgment in the Dinajpur assault case.

Brothers at Dinajpur and the firm attitude of the former in court while receiving sentence the *Dainik Chandrika* [Calcutta] of the 22nd January says that the people seem to be as much eager to receive punishment as the officials are anxious to punish them. Does not the Government take note of the fact that such travesties of justice are increasing the prevailing discontent a hundredfold?

38. The *Nayak* [Calcutta] of the 21st January takes great exception to

NAYAK,
Jan. 21st, 1908.

Moulvi Leakat Hossein handcuffed.

the fact that Moulvi Leakat Hossein was handcuffed and surrounded by policemen while being taken to the Barisal Sessions Court. Such thoughtless and arbitrary conduct on the part of officials often produces venomous consequences.

39. The *Bankura Darpan* [Bankura] of the 23rd January is very pleased

BANKURA DARPAN,
Jan. 23rd, 1908.

The Subdivisional Officer of Bistupur (in Bankura).

with Babu Rakhal Mohan Banerjee, the Subdivisional Officer of Bistupur (in Bankura), who is doing his duties very satisfactorily. He is a terror to all bad men and kindly to the good, and often arbitrates family disputes among rich men. He always tempers justice with mercy.

40. In convicting the accused in the third *Yugantar* Sedition case, writes

HITAVADI,
Jan. 24th, 1908.

Mr. Kingsford's advice to Government.

the *Hitavadi* [Calcutta] of the 24th January, Mr. Kingsford advised Government to make the law still more rigorous, inasmuch as the present law has failed to put a check upon seditious writing in the Native Press. But it is also a fact that the effect of such a law, if passed, will not be salutary. Considering that Government is now too much enamoured of repressive measures, it is not likely that words of caution and prudence like these will have any weight with them.

HITAVADI,
Jan. 24th, 1908.

41. Referring to the judgment passed by Mr. J. N. Roy, Sessions Judge of Bogra, sentencing Babu Durga Charan Sanyal, pleader, the accused in the Darjeeling Mail Train Assault Case, to undergo two years' rigorous imprisonment, the *Hitavadi* [Calcutta] of the 24th January writes:—

The European Editor of the *Civil and Military Gazette* received only six months for killing a native; but in this case the accused, a pleader and an old man, was given two years for causing simple hurt to two Europeans. We await the result of the appeal which is going to be preferred. But it would be too much to hope for an acquittal, though "Max" in *Capital* says that the prisoner ought to have been acquitted.

HITAVADI,
Jan. 24th, 1908.

42. Referring to the judgment of the High Court confirming the death sentence passed in a murder case by the Sessions Judge of Muzaffarpur, the *Hitavadi* [Calcutta] of the 24th January writes:—

The Sessions Judge admitted that the defence story was likely to be true, and the assessors also pronounced the accused not guilty; and yet the prisoner was sentenced to be hanged. Again, on the case being taken up before the High Court on appeal, the Deputy Legal Remembrancer had nothing to say. The defence Counsel was proceeding with his argument, when he was stopped by Mr. Justice Rampini. Under the circumstances, everybody thought that the prisoner would be acquitted. But after a few days the appeal was dismissed, and the death sentence was confirmed. No one ever came across such an extraordinary judgment passed by the Calcutta High Court. It is perhaps without a parallel in the Courts of other countries.

SANDHYA,
Jan. 24th, 1908.

43. The *Sandhya* [Calcutta] of the 24th January has the following:—

Mr. Kingsford and Moulvi Leakat Hossein.

How excellent is the *Kasi's* way of dispensing justice! Yesterday Magistrate Kingsford declined to grant bail to our Moulvi Leakat Hossein. Do you know what his plea was. The Magistrate said: "How can I grant bail when the Moulvi is not present here?" Does not this method of dispensing justice remind one of the story of the lamb and the wolf. And indulging in fun he said "Make an application when the Moulvi will turn up." We have forgotten to ask Manoj Babu whether or not Magistrate Kingsford has tied a knot in his *chadar*,—we beg his pardon, in his handkerchief. The man knows very well that by that time the Moulvi will have been imprisoned on account of one of the many entanglements he has got into. Well, is there any remedy for pretended ignorance of this sort?

SOLTAN,
Jan. 24th, 1908.

44. Referring to the *Yugantar* sedition case, the *Soltan* [Calcutta] of the 24th January says that with the fine that will be realised in it a golden *taj* (head gear) should be presented to Mr. Kingsford in recognition of the sterling ability he has shown in maintaining the honour of the Penal Code. Long live Mr. Kingsford!

Mr. Kingsford in the *Yugantar* case.

SONAR BHARAT,
Jan. 25th, 1908.

45. The *Sonar Bharat* [Howrah] of the 25th January speaks of an Indian Deputy Magistrate at Habiganj in Sylhet, who is said to have openly declared that until he got his next promotion he would go on dealing out heavy sentences to 95 per cent. of the accused brought up before him, for he had realized that "No conviction, no promotion" formed one of the cardinal principles of British rule in India. He has already in a very short time made a name for himself by the severity of his sentences. Indeed, the local prison has been found too small to hold all the men who are convicted by him. Is there no way of socially punishing this adopted son of *kasi* Kingsford?

A complaint against a Deputy Magistrate.

DAINIK CHANDRIKA,
Jan. 28th, 1908.

46. The *Dainik Chandrika* [Calcutta] of the 28th January is extremely sorry that one of the Muhammadan accused in the Jamalpur abduction case has received only two months' imprisonment and the other has been discharged. The writer concludes as follows:—

The judgment in the Jamalpur abduction case.

O poor girl, do not curse the justice and good name of the English, although the gem of your chastity has been robbed. There is a higher tribunal where you will get justice.

47. There can be no doubt, writes the *Dainik Ohandrika* [Calcutta] of the 28th January, that it is owing to the travesties of justice caused by Judges that the public are unwilling to go to Court. As an illustration of failure of justice a case is cited in which Justices Rampini and Sharfuddin confirmed the death sentence passed by a Sessions Judge, although the Deputy Legal Remembrancer had nothing to say in support of the conviction and the Sessions Judge had himself believed the statements of the accused.

Loss of faith in the Court of Justice.

DAINIK CHANDRIAN,
Jan. 28th, 1908.

(d)—Education.

48. Referring to the rumour that only the sons of the rich will be permitted to read in the Ranchi College and that its establishment has already been sanctioned by the Secretary of State the *Sanjivani* [Calcutta] of the 23rd January says that at last a new distinction of caste is going to be established, viz., that between the aristocracy and the middle classes.

The Ranchi College Scheme.

SANJIVANI,
Jan. 23rd, 1908.

49. The *Daily Hitavadi* [Calcutta] of the 24th January approves of the action of the Calcutta University Syndicate in having ordered a portrait of the late Mr. Kali Charan Banerjee to be hung in the Senate Hall.

A portrait of Mr. K. O. Banerjee in the Senate House.

DAILY HITAVADI,
Jan. 24th, 1908.

50. The *Bangavasi* [Calcutta] of the 25th January writes that the gift which Maharaja Rameswar Singh of Darbhanga has made to the University Library will diffuse his fame to the ends of the earth.

A Maharaja's gift to the University.

BANGAVASI,
Jan. 25th, 1908.

51. The *Bangavasi* [Calcutta] of the 25th January writes how Mr. Hughes Buller is trying to get certain students expelled from the Bhola School in Backerganj because they discarded shoes for a week when Babu Bepin Chandra Pal went to jail, and then proceeds to remark:—

The case of certain students of the Bhola School.

BANGAVASI,
Jan. 25th, 1908.

This is going too far and excess in anything is to be deprecated.

52. Referring to the recent visit of Sir Andrew Fraser to the Bengal Technical Institute established by Mr. Tarak Nath Palit the *Basumati* [Calcutta] of the 25th January says that if the management of the Institute passes into the hands of officials, Bengalis will have no place on earth to hide their shame in. Government has offered a large sum of money to the school and in return wants to have control over its management. The school, however, is intended for independent-spirited boys. Will the Bengalis never be able to do anything without help from outside?

Government and the Bengal Technical Institute.

BASUMATI,
Jan. 25th, 1908.

53. The *Daily Hitavadi* [Calcutta] of the 29th January complains of the want of proper arrangements in the Eden Hospital for training Hindu lady students (in Calcutta) for training Hindu lady students. A great distinction is observed here in the treatment accorded to Indian ladies and that accorded to white ladies. In these days of *swadeshi* it becomes the people of India to educate thier women in thier own schools and after their own ideals, without relying on Government help.

Want of proper arrangements for training Hindu lady students in the Eden Hospital.

DAILY HITAVADI,
Jan. 29th, 1908.

54. Referring to the proposed transfer of the management of the Serampore Union School from the hands of its present conductors to those of the local missionaries, the *Daily Hitavadi* [Calcutta] of the 29th January says that perhaps some of the gentlemen, who are now in charge of the School, have received their education and advancement from missionaries, and so they are now going to make over the School to them as a mark of gratitude for past favours. The paper, therefore, advises the people of Serampore to protest against the scheme. If the conductors of the School do not easily give up the idea, the parents of all the students should combine and try to drive out the members of the managing committee of the School, or to set up another School.

Proposed transfer of the Serampore Union School to the hands of missionaries.

DAILY HITAVADI,
Jan. 29th, 1908.

(e)—Local Self-Government and Municipal Administration.

BANGAVASI,
Jan. 25th, 1908.

55. The *Bangavasi* [Calcutta] of the 25th January characterises the recent Government orders forbidding all lepers within the municipal limits of Calcutta and the suburbs from

acting as manufacturers or vendors of food, etc., as harsh, and asks if the Lieutenant-Governor will provide a monthly stipend for these lepers whom he is going to deprive of their means of livelihood.

BANGAVASI,
Jan. 25th, 1908.

56. The *Bangavasi* [Calcutta] of the 25th January, after referring to the decay of the arts and the wealth of Bengal, proceeds to speak of the havoc malaria is committing in the country, and concludes by asking Government to undertake at once the re-excavation of the silted-up tanks in the rural areas of Bengal.

BASUMATI,
Jan. 25th, 1908.

57. The *Basumati* [Calcutta] of the 25th January says that in the Resolution which the Government of Eastern Bengal and Assam has passed on the last annual report on the working of the District and Local Boards in the Province, Sir L. Hare, the *subbendust* (tyrannical)

ruler of the Province, has expressed great regret at the fact that respectable people in the mufassal no longer show any inclination to accept memberships of these Boards. It is well known that members of these Boards are very badly treated by District Magistrates who are Chairmen of District Boards. Does not Sir L. Hare know this? What is the use of shedding crocodile tears at a mischief which has been caused by officials alone?

(f)—Question affecting the land.

MEDINI BANDHAV,
Jan. 20th, 1908.

58. The *Medini Bandhav* [Midnapore] of the 20th January writes:—

Doro (in Midnapur) is a *Khas Mahal* of the Government, and everybody would like to see the Government as the ideal zemindar. But it is a great pity that the Government is quite indifferent to removing the wants and poverty of the subjects. Moreover the way in which the tenants of the *Khas Mahal* are being harassed by repeated attempts to increase the rents, is really unbearable. Where the Government is the zemindar, it is not difficult for it to ascertain what is good and what is bad for the tenants, and it can, if it chooses, easily confer many benefits on them. But from the acts of the Government in the Doro *Khas Mahal* it seems that it does not wish that its tenants should be well fed and comfortable. We shall show next week how the people have been oppressed on account of the Survey work that has been carried on in the Doro *Khas Mahal*, so that the Government may be informed of all this and may come to its senses. The welfare of the rulers lies in the welfare of the people, and God knows why the Government is forgetting this principle.

(g)—Railways and Communications, including Canals and Irrigation.

HITAVADI,
Jan. 24th, 1908.

59. While fully admitting that an additional Police force is necessary for the prevention of theft and robbery in railway trains as well as for the safety of female passengers, the *Hitavadi* [Calcutta] of the 24th January disapproves of the proposal made by the Simla Railway Conference that Government should maintain the Railway police at its own cost. Railways in India have been earning enormous sums of money, and the proposal of saddling the already overtaxed people with the cost of the Railway police is extremely selfish and unfair. It is to be hoped that Government will not listen to such proposals of the Conference.

60. The *Bangavasi* [Calcutta] of the 25th January publishes a letter from one Harendra Krishna Mitra describing the recent Railway accident at Magra Hât (Eastern Bengal State Railway), who states that the number of killed was much more than only two as given in the official account, that the police prevented those passengers who were not hurt from going to the assistance of those who were, and that this accident happened because the new drivers who have replaced strikers are mostly untrained.

BANGAVASI,
Jan. 25th, 1908.

61. The *Basumati* [Calcutta] of the 25th January accuses the Eastern Bengal State Railway, East Indian Railway and Bengal-Nagpur Railway authorities of shamelessness and brutality because on occasions of pilgrimage like the one (*Ardhodaya Yoga*) which is near at hand, they literally pack carriages with passengers.

BASUMATI,
Jan. 25th, 1908.

62. The recent letter of P. C. D. in the *Englishman* pointing out how a consignment of oranges addressed to him was tampered with in transit on the Eastern Bengal State Railway calls forth from the *Bangavasi* [Calcutta] of the 25th January:—

BANGAVASI,
Jan. 25th, 1908.

This complaint is general and the scandal is becoming too general. Is there no way out of it?

63. The reports of theft on the running train, says the *Hindi Bangavasi* [Calcutta] of the 27th January, are being generally heard nowadays. But do the executive, asks the paper, show even one-fourth as much readiness to prevent their recurrence as they have been doing to stamp out sedition?

HINDI BANGAVASI,
Jan. 27th, 1908.

(A)—General.

64. Referring to the disturbances in Eastern Bengal, the *Daily Hitavadi* [Calcutta] of the 18th January writes as follows:—
The Bengal partition and its sequel. The expression "Rama's kingdom" as indicating an ideally well governed State has passed into a proverb. Lord Curzon promised that after the partition of Bengal the millenium would come in East Bengal. But what do we find? The inhabitants have certainly not found King Ram Chandra. But Ram Chandra's followers (i.e., monkeys), who are largely in evidence, have made their lives miserable. After the partition East Bengal has been converted into a veritable "Rama's kingdom," or Rama's followers would not have been so abundant there. Is there a parallel in history to the state of things now prevailing in East Bengal? Every vestige of loyalty must take leave of the hearts of the people, if official high-handedness and contempt of public opinion go on increasing at the present rate. After the treatment which Dr. Taranath Ball received at the hands of the Magistrate of Mymensingh no self-respecting man will come forward to identify an accused policeman. The Bengalis must be singularly forbearant to be able to patiently put up with all the insults and humiliation heaped upon them by the authorities. Having converted East Bengal into a Mugh's *muluk* (Burmese territory) the authorities expect that the blessings of Rama's kingdom would be showered upon the people and that they would receive the people's loyalty and devotion.

DAILY HITAVADI,
Jan. 18th, 1908.

65. The frequent raids by the fierce tribesmen upon the North-Western frontier provinces of India, writes the *Daily Hitavadi* [Calcutta] of the 18th January, have been of late so troublesome to the inhabitants of Peshawar and its vicinity that nothing but the most energetic measures will suffice to put a stop to the evil.

DAILY HITAVADI,
Jan. 18th, 1908.

66. Referring to the notification issued by order of His Honour the Lieutenant-Governor of Bengal prohibiting persons suffering from leprosy from being drivers of carriages the *Navajivani* [Calcutta] of the 20th January asks: What should then the poor men do to earn their living? Shall they become street beggars?

NAVAJIVANI,
Jan. 20th, 1908.

67. In spite of the order issued by the Secretary of State for India against the handcuffing of political prisoners, writes the *Dainik Chandrika* [Calcutta] of the 22nd January, Moulvi Leakat Hossein was the other day handcuffed at Barisal.

DAINIK CHANDRIKA,
Jan. 22nd, 1908.

This shows that the officials are under no control and can disobey the orders of even the Secretary of State with impunity. Even the worst enemies of the Moulvi could not say that he would escape from the custody of the police. The real object must be to harass political prisoners.

DAINIK CHANDRIKA,
Jan. 22nd, 1908.

68. Referring to the evidence that is being recorded by the Royal Commission on Decentralization in Bengal and in Eastern Bengal the *Dainik Chandrika* [Calcutta] of the 22nd January says that the one characteristic which marks the evidence given by officials is that they are all against the granting of any rights or privileges to the people. The police authorities are in favour of a further increase in the powers of the police. The un-official witnesses are generally in favour of some recognition of the people's voice and a curtailment of the unrestrained power of Government.

MURSHIDABAD
HITAISHI.
Jan. 22nd, 1908.

69. The *Murshidabad Hitaishi* [Murshidabad] of the 22nd January has a leader under the heading "We appeal to you, *Bara Lat* (i.e., Viceroy)," of which the following

An appeal to the Viceroy.

is a full translation:—

Raise your face once and see; look for once at the real condition of India after taking off the spectacles of police reports; be once the real *ma-bap* (i.e., mother and father) to the people and listen to what they say; you will see that lakhs and lakhs of human creatures are writhing in agony for a handful of food; you will find that middle-class people (*lit.*, house-holders of moderate means) are silently dying of starvation for the sake of their honour and respectability; you will see that thousands and thousands of people reduced to skeletons, being unable to feed their own infants, who should be brought up on milk, are throwing them into wells, remembering their own sad fate; you will see how your trusted police officers, who are the objects of your love, are reporting cases of deaths from starvation as caused by cholera and small-pox; you will see how a belief has got hold of your subordinate officials that the less is the amount of Government money that is spent, the more pleased will the authorities be and the wider will be the path of their (the officials') advancement; you will see how on account of excessive encouragement the police have got out of hand; you will see that the inhabitants of Eastern Bengal are crying in agony, "Ah! I am killed on account of police oppression;" you will see in what despicable ways *swadeshi*, which is the means of preventing the annual famines of India, is being trampled under foot at the instigation of some of your countrymen who are influenced by selfish motives; you will also see how Judges are bringing into disrepute (*lit.*, polluting) the Englishman's devotion to justice by awarding inhuman punishments in cases brought by Englishmen against Bengalis; and you will also see that owing to their shortsightedness (*lit.*, poor wisdom) your trusted officers are creating great enmity and disagreement between Hindus and Mussalmans. *Bara Lat*, being the father of sons and daughters, will not your heart be touched to the quick at this sight? Will not your heart shudder at the agonised wailings of hundreds and thousands of individuals? Will not your heart be moved by the warm and long sighs of thousands and thousands of men? You are very peace-loving, affectionate and kind. Why then do you seem not to see all these terrible sights? *Bara Lat*, will not the curtain fall on this heart-rending scene? Will not this wailing which is spread all over India, come to an end? Is not moral force a force? Will not the civilised world laugh at the Government of India as "an ideal Government"? Will not the violent laughter of the spirits of men who have died of starvation disturb the empire of India? Will not the curses, coming out of the hearts of persons stricken with all this oppression, travel through the whole world and knock at the royal gate of England? Is this the deplorable end of England's responsibility which has been fixed by God?

Bara Lat, there is yet time; declare the famine and throw open the imperial treasury even now; remit the taxes or stop their collection; hold the reins in the mouth of the police a little tightly; place the task of administration in the hands of the deserving and educated men of the country; remove the misery and the sufferings of the country after hearing about its condition from the mouth-pieces of the public and consulting with them; free the girl *swadeshi* from brutal oppression; remove the extra police forces from famine-stricken villages; do away with the unequal way in which the police-tax is being realised; bring confidence in, and respect for, English rule in the hearts

of the public (and) give it hope that it can rely on the Englishman's love of justice and liberty; stop the wailing of the country; drop the prosecutions for imaginary sedition, and establish peace in the country. The public will (then) bless you by raising both hands. Otherwise India will gradually go to ruin; the Englishman's pride will be curbed; you will be burnt in the repentance of your heart by the long sighs of the oppressed, and will at least be held guilty before the All-powerful God. You must know that there is a dreadful power even in silence; that the course of the world can be changed even by warm and long sighs; that the natural and divine power is also moving the world without the knowledge of man, and that that power is largely present in India.

We appeal to you, *Bara Lat*, do not remain in silence any longer; raise up your face and look; the thirty crores of the sons of India are looking up to you. God will bless you!

70. The *Sri Sri Vishnu Priya O Ananda Bazar Patrika* [Calcutta] of the 23rd January says that the people of Dacca town

The prospect of house-search at Dacca.

expect that search of houses is about to commence there. The towns people are in great alarm. If it is thought that *swadeshi* will be killed by such means it is a great mistake. Loyalty to Government cannot be fostered by persecution. Sympathy begets friendship. Government has admitted a blunder by forgetting this principle.

71. Referring to the Settlement work in East Bengal, the *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 23rd

The Settlement in East Bengal.

January writes:—

The conviction that a permanent settlement is a source of loss to the Government has been gaining strength in the minds of the authorities. The proposal to do away with the Permanent Settlement has been going on for a long time. Lord Curzon said in reply to Mr. R. C. Dutt that zamindars oppressed the raiyats. But so long as Government did not intermeddle with the zamindars and their raiyats, the latter were far better off than now. Though the zamindars sometimes oppressed the raiyats yet looked upon them with affection, and even helped them with money when it appeared that the raiyats were really unable to pay their rents. But since the advent of strangers in the country, the happy breeze ceased to blow and misery and poverty followed. The very measures which the Government passed for the good of the zamindar and the raiyat, have brought troubles to the zamindar and strained the relations between them. The very name of a settlement makes the raiyats anxious and apprehensive of mischief. So also do the zamindars look upon settlement by Government with fear.

72. A correspondent of the *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 23rd January says that the

The export of rice from India.

distress of the people of India is due to the unrestricted export of rice to foreign countries. The rulers can, indeed, put a stop to the export if they will. But in the name of free trade, the hard-hearted rulers are ruining the people. How can the people remain alive if lakhs of maunds of rice are daily exported? The Europeans make liquors with Indian rice, and thus whether the Indians have any food or not, foreigners must have rice to prepare liquors with.

73. The *Daily Hitavadi* [Calcutta] of the 24th January writing in con-

Judicial strictures on the police.

nexion with the subject of judicial strictures on the police, on which Sir Andrew Fraser recently addressed the High Court, expresses a hope that Sir Francis Maclean will earn the thanks of all impartial people by preserving intact justice and the dignity of the Court over which he presides.

74. With reference to the statement lately made by the *Statesman* that

Renounced fresh press legislation.

fresh legislation is in contemplation with the object of enforcing editorial responsibility for seditious articles in the newspapers, the *Daily Hitavadi* [Calcutta] of the 24th January writes that in no country on earth is there a seditious law so terrible and oppressive as that outlined by the *Statesman* will be. But India, thanks to the present disposers of her destinies, is now beyond the pale of the (civilised) world. The authorities, however, need not adopt such round-about courses of action. It would be better if they stopped newspapers outright.

SRI SRI VISHNU
PRIYA O ANANDA
BAZAR PATRIKA.
Jan. 23rd, 1908.

SRI SRI VISHNU
PRIYA-O-ANANDA
BAZAR PATRIKA.
Jan. 23rd, 1908.

SRI SRI VISHNU
PRIYA-O-ANANDA
BAZAR PATRIKA.
Jan. 23rd, 1908.

DAILY HITAVADI.
Jan. 24th, 1908.

DAILY HITAVADI.
Jan. 24th, 1908.

HITAVADI,
Jan. 24th, 1908.

75. The *Hitavadi* [Calcutta] of the 24th January writes that by handcuffing Moulvi Leakat Hossain at Barisal a few days ago the authorities have disobeyed Mr. Morley's recent order to the effect that political prisoners shall not ordinarily be handcuffed. If orders are disobeyed, why are they issued at all? When the Indian officials set the authority of even the Secretary of State at naught, who else can control them?

HITAVADI,
Jan. 24th, 1908.

76. Referring to the remarks made by "Max" in *Capital* on the administration of Lord Minto, the *Hitavadi* [Calcutta] of the 24th January observes that those remarks are wholly true. His Excellency has not only failed to win the love of the people, but has incurred their displeasure; has not only not extinguished the flames lighted by Lord Curzon, but has increased their volume and extent.

SAMAY,
Jan. 24th, 1908.

77. The *Samay* [Calcutta] of the 24th January publishes a translation of that portion of Mr. Nevinson's letter which deals with the working of the newly passed Indian Forest laws and concludes by observing as follows:—

The condition of the people of India is as miserable in Southern India as it is all over the country. But is there any hope that the authorities will be moved by such writing as this? The only hope if any, lies in the possibility, however remote, of the eyes of the British public being at last opened to the miseries of India.

SAMAY,
Jan. 24th, 1908.

78. How can there be friendship between the rulers and the ruled, asks the *Samay* [Calcutta] of the 24th January, when the people have nothing to eat, no clothing to wear, and no safety to house-holders living with wives and children, and over and above these, when they are subjected to beating? While the beating goes on, the victim must cry. When a person has nothing to eat he must weep. If honour and respectability of men are violated as if they were wild animals, the heartburning cannot cease. But the Government wish that there should be peace in the country while they continued to do these things.

Is it true, as has been claimed, that honour and respectability are safe under British rule? Do the incidents that are happening in India support that claim?

From the time when Sukarmani, the coolie woman, was ravished up to the present time, how many are the females whose chastity has been violated as if they were sheep and goats? The whole world has heard what is happening in Eastern Bengal just now. What is it that people are saying?

A wail of distress arises from all parts of India. Mr. Morley asked the other day in his Arbroath speech, "Are we to be held responsible because distress is caused to the people of India owing to the failure of the rains?" This no doubt, is what old people would say to dupe children. Has India anything left to her? The fact remains that the present condition of India after 150 years of British administration is far from being such as to maintain the prestige of the British name. The good name of the British is almost sunk into the depths of the Indian ocean.

BANGAVASI,
Jan. 25th, 1908.

79. With reference to the proposal to establish a system of value payable parcels between the Indian Post Offices and London, the *Bangavasi* [Calcutta] of the 25th January writes that this proposal is finding favour with the officials because its adoption will put money into the pockets of their fellow-countrymen in England. But its adoption is to be deprecated on the following grounds amongst others:—(1) The Railway and Mail steamers will find it hard to cope with the number of parcels which will be ordered. (2) Parcels once ordered may be declined acceptance of afterwards, for during the eight months' time which they will take in coming many people will change their minds.

BANGAVASI,
Jan. 25th, 1908.

80. The *Bangavasi* [Calcutta] of the 25th January says that judging from the spirit shown by Sir A. Fraser in his recent letter to the High Court on the subject of judicial strictures on the police and by Mr. Justice

The separation of judicial and executive functions.

Robertson in his judgment on the Rawalpindi Riot Case, it does not expect that the separation of judicial and executive functions will soon come.

81. In connexion with the recent opening of a Relief Fund in Lucknow for the famine in the United Provinces the *Bangavasi* [Calcutta] of the 23rd January while acknowledging that the officials are sufficiently alive to the duty of securing the assistance of the well-to-do Indian citizens in this sort of work, asks if it is not their duty also to show a generosity which rises superior to strict political requirements?

BANGAVASI,
Jan. 25th, 1908.

82. The *Bangavasi* [Calcutta] of the 25th January writes that the Annual Report of the Burdwan Agricultural Farm just published shows that (1) Potato grows abundantly on ground which had been sown with jute (2) that cow-dung is the best manure for this country. How many thousands of rupees has Government spent in a year to discover these truths?

BANGAVASI,
Jan. 25th, 1908.

83. The recent Government order laying down certain classes of Government officers who shall be exempt from the Arms Act, calls forth the following from the *Bangavasi* [Calcutta] of the 25th January:—

BANGAVASI,
Jan. 25th, 1908.

The Arms act and certain classes of Government officers.

Let intelligent men judge whether this is merely the first step in a general attempt to relax the stringency of the Arms Act, or whether it is dictated by the idea that in view of the present unrest in the country, it is desirable to place fire-arms in the possession of certain classes of Government officers who are attached to their employers.

84. In connexion with the proposal to split up the Patna Division, the *Bangavasi* [Calcutta] of the 25th January writes:—
The authorities urge that this partition is for the good of the people. But it will add to lakhs of recurring expenditure annually. Is that also for the good of the people?

BANGAVASI,
Jan. 25th, 1908.

85. Adverting to the subject of judicial strictures on the police about which Sir Andrew Fraser lately addressed the High Court, the *Bangavasi* [Calcutta] of the 25th January writes:—

BANGAVASI,
Jan. 25th, 1908.

Almost everything the police do, they do at hints from the executive officials. When therefore they are censured by the judiciary, they are called thieves by one party, while they are asked to steal by the other.

Government is afraid that if the police are openly censured, they will forfeit the respect of the people, and will not do their duties whole-heartedly. The English in their work of ruling this country have to fry fish in the oil got from the fish, that is, they have to keep the natives in subjection with the help of the natives themselves. So the ruling community will be gainers if at least the men who are as their eyes, ears, hands and feet remain contented. It has become an important duty on the part of the English to keep the police free from contact with the poison of hatred towards the ruling race, which is now spreading in the country on all sides. We remember how Inspectors B. K. Gupta and P. C. Lahiri were once openly reprimanded in Court by Mr. Kingsford in connexion with the Calcutta riots. But we hear that in spite of this public censure, the Inspectors in question have been promoted. Again, in the Punjab, the Government Advocate has applied to the Chief Court to have Mr. Martineau's censure on the police in connexion with the Rawalpindi riots expunged from the judgment sheets. As the result of these attempts, the judiciary will come the more under the influence of the executive, and the police will become stronger than they are now. If Sir Andrew Fraser's recommendations are accepted by the High Court, the police will do whatever they like and we shall not be able to say anything against them. It is not an attempt to save the police from disgrace; it is in fact an attempt to spread the influence of the executive. We cannot blame the English rulers; considering the light in which they regard the condition of the country, it is only wise on their part to take precautions beforehand. But is the real condition of the country so bad? Are the police again so trustworthy?

UNATI,
Jan. 25th, 1908.

86. The *Basumati* [Calcutta] of the 25th January says that the Examiner, Public Works Department, Calcutta, has been depriving his hardworked office assistants of holidays. The attention of the Government of India is drawn to the matter.

BASUMATI,
Jan. 25th, 1908.

87. Referring to the retirement of Sir Denzil Ibbetson from the public Service and the appointment of Sir Louis Dane in his place, the *Basumati* [Calcutta] of the 25th January says:—So far as we are concerned there is no difference between Ibbetson and Dane. Day and night are equally dark to blind men.

BIHAR BANDHU,
Jan. 25th, 1908.

88. Writing about the meeting lately held at Bankipore, under the auspices of the Divisional Commissioner to devise means for relieving India from the demon of plague the *Bihar Bandhu* [Bankipore] of the 25th January notices the prevalence of famine in the country and says that while Government is helpless in stamping out the former because of no specific having been hitherto discovered against the epidemic it is however competent enough to remove the latter. But it appears to be dilatory in doing so, because it is not generally confident of the existence of the distress, as the so-called well wishers of the country stand in the way of its receiving correct reports to the effect. So, they are really to blame for the continuance of the distress and not exclusively the Government.

DAILY HITAVADI,
Jan. 25th, 1908.

89. Referring to the Resolution of the Government of Madras on the conduct of Captain Kemp in the Coconada assault case, the *Daily Hitavadi* [Calcutta] of the 25th January says that in any other country it would cause surprise, but considering the policy which the authorities are following in this country nothing can be surprising to the people. The punishment awarded to the Captain is nothing compared with the harassment to which the people of Coconada were subjected. That official sympathy for a European in any case in which the party harassed is a native should flow in copious streams is a foregone conclusion. But such is the perversity of the people of this country that they cannot forbear bringing their grievances to the notice of their benign rulers in the hope of getting redress.

DAILY HITAVADI,
Jan. 25th, 1908.

90. Referring to the manner in which Mr. Garlick, Additional Magistrate of Mymensingh, is conducting his enquiry into the alleged Police oppression at Mymensingh, the *Daily Hitavadi* [Calcutta] of the 25th January says:—

Mr. Garlick is following the method which was adopted by Messrs. Collin and Weston in their enquiry into the Calcutta riots. The Police in this case are in the position of the accused; with what propriety then can the Police be entrusted with the enquiry into the charges against themselves? If it is really intended to whitewash the Police, then that is a different question altogether. But it is no longer possible to deceive the public by such devices.

HOWRAH HITAIISHI,
Jan. 25th, 1908.

91. Referring to the notification which Mr. Clarke, Magistrate of Mymensingh, is said to have issued in regard to the *swadeshi* movement, the *Howrah Hitaiishi* [Howrah] of the 25th January says that no amount of repression will prevent *swadeshi* preachers from preaching the *swadeshi* cult and trying to punish anti-*swadeshi*s by social ostracism, etc. The headmen and *panchayats* may have sold their souls to the English and may exaggerate facts against the *swadeshi* movement, but will that be able to kill the patriotic sentiment of lakhs of the inhabitants of the country and induce them to give up the only course of action wherein lies the prosperity of their country and the livelihood of their children?

NAVJIVANI,
Jan. 25th, 1908.

92. Referring to the proposed establishment of a value payable parcel system between India and England, the *Navajivani* [Calcutta] of the 25th January says that the system, if introduced, will enable Englishmen in India to order British goods by value-payable parcels post. Thus, indeed, the country's money will remain in the country. This is patriotism no doubt.

93. Referring to the report that His Honour Sir Andrew Fraser has asked the High Court Judges to prevent Judges from making any strictures on the Police in their judgments, the *Nadia* [Krishnagar] of the 25th January says that such a request, if it has been actually made, is monstrous in the extreme. If Judges are deprived of their independence in this fashion, then the situation will become truly deplorable. Thanks, Sir Andrew Fraser; are you not the sole arbiters of our destinies?

NADIA,
Jan. 25th, 1908.

94. The *Hitavarta* [Calcutta] of the 26th January writes:—

HITAVARTA,
Jan. 26th, 1908.

A Lawless Government.
An anarchy is prevailing in the East Bengal and the laws enacted by Government for the right administration of the country are, as it were, being trodden under foot by the executives who have been entrusted with the administration of the province. Scarcely had the recollection of the lawlessness which, not long ago, was rampant at Jamalpur and in consequence of which many Hindu residents of the town were belaboured, their houses looted and their goddess mutilated effaced from the popular minds before Mymensingh fell victim to a like state of things, reports of which have been published in almost all the leading journals. But nevertheless, Government does not admit that outrage ever took place in the district, arguing if such was the case why the Police were not complained against by the aggrieved. In fact, this is what is known as administrative tact! Will the Government be pleased to say which of those, if any, who recently lodged complaint against the police were justly dealt with by the Court of law? The sufferers rather absolutely disliked to approach the authorities for redress, declaring that when they had been maltreated by the Police in presence of the "Sahib," they would not gain by approaching Mr. Clarke. Again, Superintendent Mr. Craven said that he would see whether the Mymensingh people belonged to the British Government or to the one inaugurated by the local vakils or mukhtars. Over and above this what a nice reply has been returned by the India Government to the telegram addressed by the local Association praying for redress against the Police oppression! The reply purports that their telegram has been forwarded to the Government of Eastern Bengal for the needful. But why should they have approached the Viceroy, had they expected any relief from their local Government?

In fine, Government is following a wrong policy in thus tolerating the Police oppression. It is, evidently, impolitic on its part to see its Police addicted to plunder and rapine. Thus let loose, these ferocious dogs will one day attack the Government itself. So, if Government wishes to rule long over India, it should keep its grey hounds of the Police fully chained. In fact, it is not all the Police officers that are so vicious. Of course there are honorable exceptions among them, who are as it were, the ornaments of the Police Department.

95. The *Daily Hitavadi* [Calcutta] of the 27th January writes that the fact that the Government of the United Provinces has called for and accepted the services of 15 Military Officers in order to cope with the famine, has made many people anxious and alarmed who ask if the authorities intend expelling famine from India with thrusts of the bayonet.

DAILY HITAVADI
Jan. 27th, 1908.

96. Adverting to the circular referred to in paragraph 23 above, the *Daily Hitavadi* [Calcutta] of the 27th January writes:—

DAILY HITAVADI,
Jan. 27th, 1908.

Mr. Clarke's new circular.
Lord Minto's "honest *swadeshi*" was unintelligible to us so long, but now that we see Manchester cloths marked "*Bande Mataram*," Austrian matches labelled "*Swadeshi*," etc., we understand its real import. The same law which punishes a man who asks his fellow-countryman not to use *bilati* things permits foreign things marked *swadeshi* to be sold freely.

We do not at all doubt that it is with the intention of spreading this kind of "honest *swadeshi*" that Mr. Clarke's circular has been issued. He wants to know if any one is proving an enemy to "honest *swadeshi*" by obstructing the sale of Austrian matches marked *Swadeshi* or Manchester cloths marked "*Bande Mataram*."

The desire of our masters to spread "honest *swadeshi*" has not been satisfied, although police constables are selling *bilati* salt, and although a Post master

who used to teach in a National school has been dismissed on the plea of "administrative convenience." Presidents of Panchayets also are henceforth to be traitors to their country.

But why do officials forget that loyalty is not a thing to be got by brute force? The longer they continue in their present line of conduct the further will they be from getting the loyalty of the people.

We do not deny the right of the officials to promulgate fresh circulars day after day, but is it not incumbent on them to reflect beforehand on what the fate of those circulars will be?

Does not Sir Herbert Risley, for instance, know that in spite of the Educational circular associated with his name, the majority of the gathering in every political meeting in Calcutta is composed of students? Let the officials even now give up their repressive policy, otherwise they will have ultimately to be sorry for it.

HINDUSTHAN,
Jan. 27th, 1908.

97. The *Hindusthan* [Calcutta] of the 27th January bestows high praise on the present Governor of Bombay for the wise steps His Excellency has taken to popularise the inoculation for the Plague. The writer says that this joint effort of the Government and the people will be productive of the best results.

DAILY HITAVADI,
Jan. 28th, 1908.

98. In connection with the question of judicial strictures on the Police on which Sir Andrew Fraser lately addressed the High Court, the *Daily Hitavadi* [Calcutta] of the 28th January points to the recent Government Resolution on the conduct of the Police at the Beadon Square Riots and to the official assistance extended to Police officers in the defamation case against the *Indian Daily News* as proofs of the strong love Sir Andrew Fraser bears for the Police and concludes by expressing its regret that the High Court which is not so strong and independent now as it was in the past, should have accepted Sir Andrew Fraser's recommendations. Continuing, the paper writes that Sir Charles Elliot also was a strong supporter of the Police, but he was nowhere in this respect compared with Sir Andrew Fraser. Sir Andrew Fraser is evidently atoning for the sin he committed when he framed a strong indictment against the Indian Police as the President of the Police Commission. Why does His Honour forget that an open attempt to remove the disgraceful features of Police administration is more likely to create a respect for British rule in the popular mind than an attempt to hide them?

NAVASAKTI,
Jan. 29th, 1908.

99. The *Navasakti* [Calcutta] of the 29th January writes:—

Judicial strictures on the police. Our honest advice is that a policy of dissembling is no longer needed. Make yourselves thick-skinned. Why should you be ashamed if the Judges pass a few unfavourable remarks on the police? Will those by whom unfortunate incidents like those of Mymensingh have to be got up be able to keep themselves thin-skinned? Who ever keeps a pair of tongs (used to pull glowing coal out) of an oven covered with cloth? Who ever washes a bag of coals every day with soap? Hence it is we say, be thick-skinned, be thick-skinned.

Oh, the anxiety of the Lieutenant-Governor at seeing blows struck at the deep faith of the public in the police! Alas, we do not know how sufficiently to cherish this deep faith! The people of the country like the *lathi* of the police very much indeed, and it was only a dramatic personification of that liking which took place at Mymensingh or at Calcutta. What we say is that the Lieutenant-Governor should not be so very confounded with anxiety for that which does not exist. It is only because we see His Honour so anxious that we say one or two things on this subject.

But then it may be urged that if the police are spoken ill of, the police are hurt thereby and so Sir Andrew also is hurt; so that it is necessary to put the Judges on their guard (on this point). This argument applies with great propriety indeed. Yes, they are bound to get hurt: who is not hurt if he is spoken ill of? The police also can feel, and Sir Andrew sees that they can feel and that they are being spoken ill of. The only thing His Honour does not see is the evil they do. That is why he has written to the Judges that if they at all see the police doing evil, they will make that known by writing of it secretly. What His Honour thinks desirable is that all defects should be corrected in secret.

So long the High Court had been to a large extent upholding its majesty in the public gaze, but we see this body also now slipping into the thick darkness of officialdom, beyond the public ken. Very well, may the wishes of Providence be fulfilled! Let the High Court be enveloped in official darkness in this manner. Let the fact that our *swadeshi* Vakils and Muktears may earn a bare livelihood (out of that Court) be the only remnant left (of that body). But it is a pity that the High Court should have to enter regions hidden from the public gaze only from a fear lest the strong faith of the public in the police should be impaired!! It is all luck!!

His Honour has also said that it is unseemly that there should be a difference of opinion between the judiciary and the police which are both under the protection of the wings of the same Government. Shame!! shame! Why should there be a difference of opinion on a minor issue when both are devoted to the same vow. Hence His Honour has suggested that in case any evil-doing by the police comes to a Judge's notice it will be all right if he writes a short demi-official note, extra-judicially. There is no possibility of ill-feeling arising from this semi-formal arrangement. All this is very true. It is not a bad thing if the growth of ill-feeling can be prevented by a Judge refraining from speaking out as he should. Then again, a Judge's duties are engrossing enough without his having any time to spare for pointing out the faults of others.

It is not necessary now to reflect whether or not the police are congratulating themselves on the acceptance by the High Court of the Lieutenant-Governor's proposals. The police have not much sensibility to speak of, but they never relished receiving checks of any sort at the courts. What we say is that the police should pay absolutely no heed to what the High Court says about their conduct.

100. Regarding the subject of judicial strictures on the police on which Sir Andrew Fraser lately addressed the High Court, the *Navasakti* [Calcutta] of the 29th January writes:—

Judicial strictures on the police

NAVASAKTI,
Jan. 29th, 1908.

It is Sir Andrew's duty to draw the hand caressingly over the body of his pet police in this manner, for we see that the police is an excellent hunter.

101. The *Sandhya* [Calcutta] of the 29th January writes:—

The *Sandhya* and the Government.

We were greatly vexed when we heard Rabin-dra Nath's lines:—

SANDHYA,
Jan. 29th, 1908.

The more your coils are tightened,
The more will the coils about us get torn.

For we thought that reminded of this truth the Feringhi might again begin a policy of conciliation under the influence of which we might fall sound asleep again. But as our Mother is propitious, She is implanting in the Feringhi's breast a desire to tighten our coils. So something or other is always in progress either in Rungpur or in Mymensingh, or in Calcutta. There is no cessation, no breathing time. The raid of the police in the Ardhodoy Yog office has added to the popular disrespect for that body. In any case we are not frightened by your oppression—

III.—LEGISLATION.

102. The *Navasakti* [Calcutta] of the 23rd January says that Government contemplates passing a new Press law which will enable it to seize the editor along with the printer

A new press law.

of any newspaper. The paper says that Government seems to be determined to crush the editor of any offending newspaper and concludes by quoting the following lines:—

"The more tightly they bind us,
The more will our chains fall off;
The redder their eyes become,
The more will our eyes open."

NAVASAKTI,
Jan. 23rd, 1908.

103. Under the marginally noted heading, the *Bharat Mitra* [Calcutta] of the 25th January says that from the writing of the *Statesman* of a recent issue it appears that it is under the

A fresh preparation.

BHARAT MITRA,
Jan. 25th, 1908.

contemplation of Government to enact for stopping the mouths of the public journals just as they have done to stop those of the people by passing the Seditious Meetings Act. It is those in whose country press is considered as one of the estates of the realm and the depriving of whose liberty to be an act of gagging that are thinking of such a legislation. Now when a resolution has been formed to the effect by the authorities it is sure to be followed by execution, against all voice from the public. But it is, however, regrettable that the Executive should consider it as their duties to be generally severe in their administrative proceedings. Confessedly, some of the press do not conduct themselves in a right way as regards their publication, but in order to punish such delinquents the existing laws are too sufficient to call for a fresh legislation such as may go to embrace the whole class. Would repeated attempts at such legislation, asks the paper, tend to mitigate political agitation? Addressing the Viceroy, the paper proceeds :—

“What are you thinking about O, our *Barra Lat!*” Severity in dealing is not the way to win the popular hearts. Please look into the report on the Administration of India by Lords Metcalf and Ripon, who won the golden opinion of the people by repealing the Press Acts passed by their predecessors. Indeed, it was the officers like these who by their administrative dealings infused into the popular minds a feeling of devotion towards Government which is now losing its intensity by degrees.”

DAILY HITAVADI,
Jan. 25th, 1908.

104. The *Daily Hitavadi* [Calcutta] of the 25th January writes :—

The *Englishman* on memberships of the Eastern Bengal and Assam Legislative Council.

The *Englishman* suggests to the Government of Eastern Bengal and Assam that only such men should be appointed members of its Legislative Council as have given evidence of their loyalty.

Fortunately, the number of people who are in the good books of the Government is not inconsiderable. Among them all none is so conspicuous by his loyalty and other qualities calculated to win official favour as Kumar Manmatha Nath Ray Chaudhuri of Santosh, the *Englishman's* protege. This “Kumar Bahadur,” moreover, is impatiently expecting official favour.

SAMMILANI,
Jan. 25th, 1908.

105. Referring to the report published in the *Statesman* about the proposed Act which will prevent all editors of seditious newspapers from remaining at a safe distance from the clutches of the law, the *Sammilani* [Serampur] of the 25th January says, that no newspaper in Bengal wants to spread sedition in the land. What is then the necessity of passing such an Act? If the object be only to threaten the editors, that is, needless too. No editor of any newspaper in Bengal has ever kept himself in hiding for fear of the consequences which his writings may bring on him.

Proposed press legislation.

HITVARTA,
Jan. 26th, 1908.

A proposal to frame rules regarding the conduct of the journalists.

binding the Editors of the public journals just as their printers and publishers have been, to publish their names in their papers, besides entering into a security in respect of their connection with the Press concerned.

HINDUSTHAN,
Jan. 28th, 1908.

107. Referring to the report published in the *Statesman* that Government contemplates passing a new law to prevent dissemination of sedition, the *Hindusthan* [Calcutta] of the 27th January says that the effect of such a law would be similar to that of the old Press Act. By such a law the papers loyal to Government would be equally punished with the few guilty papers.

The proposed Press legislation.

JASOHAR,
Jan. 16th, 1908.

108. The *Jasohar* [Jessore] of the 16th January is sorry that instead of promoting the *swadeshi*, a section of the Bengalis is now devoting all its energy to agitating for *swaraj*. Not content simply with the boycotting of

Swadeshi as the only means of obtaining *swaraj*.

VI—MISCELLANEOUS.

sugar and salt, these people now dream of making the country independent and of obtaining political power. They do not understand that unless they can promote the industries and commerce of this country there is no hope for this fallen nation. *Swaraj* cannot be obtained only by shouting for it, but it has to be laboured for with life and soul. It is a great misfortune for the country that a certain class of men consider it the prime object of their life to revile the Government rather than to work in earnest for the country. These men cannot, as it were, sleep well unless they have something to say against the Government. Somehow or other a number of men have become very hot-headed, and they are making a great ado about *swaraj*. This *swaraj* cannot be had by a fight in words. There are two ways of obtaining it. The first is to gradually gain all privileges and rights from the Government, and the second is to gain independence without relying on the help of Government. But viewed from either side, it is clear that until the poverty of the Indian people is removed it will never be possible for them to have *swaraj*. And it is by developing the industrial and commercial resources of the country that that this poverty can be got rid of. It must be admitted that there are many faults in the English Government which now rules this country, and that many evil designs of the Government are being brought to light. But still it is not good for the weak people of this country to indulge in empty blustering. They should advance slowly in the path of duty; anything that may be found to be weak in any part of the country should be strengthened; the experience obtained from the industries, the science, the literature, and the politics of all the countries in the world should be collected together; untiring efforts should be made to attain real manliness; the rules, education, habits and customs of the country should be made quite up-to-date, leaving out all that is bad, be it new or old; a nation should be built having one sole aim in view. Any attempt for *swaraj* will be reasonable when everything will be found to be united in the country. Without condemning the present agitation for *swaraj* which is being carried on in the associations and newspapers in the country and in the Congress or Conference, the paper is sorry that the people are now engaged in a warfare of words instead of doing some real work for the country which is necessary as a first step to *swaraj*. It is not, perhaps, strange that in a hot country like India the people should be easily excited. But that is no excuse for those, who aspire to the leadership of the people, if they forget what is really good. The path of *swaraj* will become easy when Indians come out victorious in their fight for the *swadeshi* and the boycott. It is, therefore, the duty of all true patriots to become cool-headed and to mind the real welfare of the country; to develop the industries and commerce of the country, so that the poor, starving people of India may get two meals every day, and to widen the country's field of action. Let them not forget that all political power lies in the successful growth of the industries and commerce of the country.

109. The *Sammilani* [Serampore] of the 18th January publishes a long article written by a correspondent on the greatness of the past weaving industry of Bengal in the course of which the writer makes the following observations:—

SAMMILANI,
Jan. 18th, 1908.

The weaving industry of Bengal
and the *swadeshi* movement.

The English are chiefly a manufacturing nation, and therefore it is no wonder that on attaining political supremacy in this country, they should be hostile to its arts and industries. As in the colonies so in India they have imposed a nominal duty on goods imported from their own country and a heavy duty on exports from this country to Europe, thereby encouraging their own arts and industries. They most earnestly desire that the Indians should be occupied with producing raw materials required for their own people and that whatever artistic inclinations the Indians still possess be totally lost.

Our handloom industry is in its last gasp; but by a desperate effort it can still be resuscitated. The advent of the *swadeshi* preacher at this critical time is indeed a dispensation of Providence. Attempts are being made by the introduction of improved shuttles to effect improvements in this art, and it is hoped that the Divine Grace thus shown will produce the best results.

110. Sir George Clarke, the Governor of Bombay, said, writes the *Nayak* [Calcutta] of the 21st January, that His Excellency has come to India with the single

Sir George Clarke.

NAYAK,
Jan. 21st, 1908.

purpose of doing good to this country. These words of His Excellency's have gratified us. It is a matter from great regret that many officials, who are not inhabitants of this country and have no permanent tie with it, hold quite a different view from that of His Excellency; they are constantly anxious to send the money of this country to their country by any means whatever. This is the cause of all the unpleasantness and the great agitation which now prevails throughout the country. If Sir George takes his steps with caution and does not move about like a planet which has run off its orbit, and rules with his eye steady on his aim, he will be able to do great service to India.

NAYAK,
Jan. 21st, 1908.

111. The *Nayak* [Calcutta] of the 21st January says that Sir George Clarke, the present Governor of Bombay, has not yet lost that purity and sense of justice, education and civilisation, which distinguish true Englishmen.

Native editors in the Bombay Bacteriological Laboratory.

It remains to be seen whether a prolonged contact with Anglo-Indians will affect his character, as is usually the case with Englishmen coming to India. However that may be, the other day His Excellency invited some native newspaper editors of the Bombay Presidency to the Bombay Bacteriological Laboratory in order to show them how bacteria are reared and destroyed, etc. His Excellency thinks that if native editors are satisfied with the working of the laboratory and come to learn the truths that underlie the science of bacteriology, they can use their unbounded influence over the people of the country to induce them to take the plague prophylactic. It is hoped that His Excellency's efforts in this direction will be successful.

NAYAK,
Jan. 21st, 1908.

112. The *Nayak* [Calcutta] of the 21st January says:—

The Nawab of Dacca.

We do not know what Nawab Salimulla has in his mind, but in his actions we get enough evidence of the love he bears for Englishmen. In fact, he may, without exaggeration, be called an officious well-wisher of the Government. It is very difficult to guess what side the Nawab would have taken in the *swadeshi* agitation if he had not been involved in debts. The fact that the Nawab has not looked to his country or to his people and has taken to flattering the English for his selfish ends has made many people sorry. And the other day the servants of this very Nawab, in whom Sir B. Fuller made his love for Musalman wives manifest itself in abundance, were oppressed by Gurkha soldiers.

The day after the occurrence of this incident bands of Musalmans went to the Nawab and asked his permission to attack the Gurkhas. The Nawab, however, dismissed them with secret words. It is this class of Musalmans which is spoken of as loyal to the Government and is the recipient of the good looks of the authorities!

NAYAK,
Jan. 21st, 1908.

113. There is no doubt, writes the *Nayak* [Calcutta] of the 21st January,

The non-official Commission of enquiry in Mymensingh.

that the non-official Commission of Enquiry into the Mymensingh affair will be able to do their work with ability and impartiality. But Government's love for the police is unbounded. In the Government's eye the police is, like Caesar's wife, "not only chaste but above suspicion." The manner in which Government enlogised the police after the disturbances in Calcutta is unparalleled. In this state of things it appears to us that it would have been better if the non-official Commission in question had been stronger in number and contained a Vaishnava, a Navasaka (a man of inferior caste), and a Musalman.

NAYAK,
Jan. 21st, 1908.

114. The *Nayak* [Calcutta] of the 21st January has the following:—

"The true self of the English."

Steps have to be taken, the advance has to be made slowly, slowly, very slowly (and) with great caution. Look there, the manifested aspect, the frightful dance of the English. The English are a nation of shop-keepers, directly one interferes with their business, they come to think that they are going to lose everything. You hold Congresses, you may hold Conferences, you may agitate and petition a thousand times for political rights, nothing will move the English, but whenever you interfere with their money, whenever you try to injure their trade, the English will assume their real aspect. There is rather a possibility of escaping from the clutches of fire, but if you damage the self-interest of the English, injure their trade, they will assume their dreadful aspect and even if the creation is destroyed in a great cataclysm they will pay no heed to it.

And this great commotion which now prevails all round, do you know what its fundamental cause is? It is the fact of your taking the vow of *swadesa*. So long you have held Congresses, so long you have cried loud, (but) have the English manifested any sign of uneasiness at it? But now they are no longer able to keep quiet, because you are bent on destroying the means of (their) livelihood. The boycott of foreign articles has raised a loud wail in *bilat* (England). The hearts of Manchester weavers are bursting, but they are unable to open their lips to you. Because if you come to hear that story (what they have to say) you will clap your hands and dance, and take to your work with double energy; and all prestige and honour of the English will be lost. This is why the lips of the foreigner are not opened, but you are being consumed in the fire of their wrath.

When attempts were first made to introduce foreign articles in this country, when the axe was laid at the root of the arts and industries of the country, was there any lack on the part of the English of sweet words, kind treatment and various artifices, etc., (for inducing the natives) to give up using Indian-made articles? Do you know what means were adopted to stop the working of spinning wheels in remote villages where in those days people used to look on the English as gods, and knew and understood nothing of the (real) nature and character of the English? The imposition of the cotton duty completely stopped the spinning industry of the country. Would the Labour Commission, the Factory Commission, the Mining Commission, etc., have ever met in this country, if labourers here had been accustomed to taking wages like *bilati* labourers for working for a fixed time, and if coal had been as dear here as it is in *bilat*? Wherever there has occurred a conflict of interests, the arts and industries of the country have been throttled (and) *bilati* arts and industries have been developed. The Government in this country is subordinate to the Government of *bilat* (England) and it is for this that the Government of India has had often to unwillingly bow to mandates from the *bilati* Government and act accordingly.

If in these days there had existed no *swadeshi* movement and people had not been determined to boycott foreign articles, we would not have been faced by the hideous aspect of over zealous (?) officials in many places. What wonder that those officials who have come to earn money and are always eager to maintain in a full measure the interest of their own country, should become almost mad at the *swadeshi* movement?

Many people now know that notorious civilian, Magistrate Mr. Clarke of Mymensingh. Sir B. Fuller, the first Lieutenant-Governor of Eastern Bengal was like a jewel himself, and has, consequently, left some chosen people there. And Clarke is one of them. Every one knows what things he has been doing at Mymensingh. Recently he has issued a notification. It has been circulated every where. The substance of this notification is: "Under section 54 of the Criminal Procedure Code the headman, the President or the Chief of the Panchayet of the village are informed (literally he informs) that if any one interferes with the sale of any sort of articles in their village or villages, or if any political meeting is convened, or if any political agitator comes to the village for selling articles or passes through the village, the news of the same should at once be brought to the nearest police station or magisterial *cutchery*."

Is it an offence to persuade people to buy *swadeshi* articles? The Government of Eastern Bengal may have lost its senses, but we are astonished to see such things happen during the *regime* of a Viceroy like Lord Minto.

115. The *Navasakti* [Calcutta] of the 22nd January has an article under the heading "Why do so many men die?" of which the following is a full translation:—

Loss of population in India and its cause.

One much regrettable consequence of British rule which is seen nowadays is, that the higher class of people in this country is gradually vanishing on account of the decrease of population. No other country in the world does indeed suffer such distress and persecution as India does. And yet our rulers, with their chests expanded, proclaim with a hundred mouths the praise of their own system of government, and are increasing the degree of oppression more and more. Even the above-mentioned rulers will never be able to deny that the rate of death is much greater than the rate of

NAVABARTI,
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birth; but, on the other hand, they proclaim to the world by beat of drum that the Indian subjects who are under (these rulers') subjection are very happy and well-off. Read the statistics of the births and deaths of any Indian village or town or province whatever, and you will immediately find that the rate of death has increased and is increasing more and more everywhere. If we calculate according to this rate, we can clearly see that many classes of the inhabitants of this country will very soon have nothing left of them but the name. The Plague, Cholera, the Small-Pox, Malaria, Heart Disease, and Diabetes are untimely throwing lakhs and lakhs of men into the jaws of death every year. Besides these, famines, which before used to appear once in a hundred years, are now breaking out frequently and are entirely depopulating many a place by making the people starve (literally, by preaching the observance of fasting among the subjects). What is the cause of this terrible decrease of population? A terrible destitution and poverty has come into the country. It is from amidst that terrible destitution and poverty that pestilence, plague, etc., are being created. Various sorts of diseases come upon (a man) owing to the want of proper food, clothing and accommodation. A European doctor himself said the other day that the plague is a disease of the poor. The Government has absolutely closed up the paths of arts and commerce, and is strongly opposed to (literally, has a sword in hand to kill) the *swadeshi*. The natives of this country cannot expect anything more from the Government than service on very small pay. On the other hand, taxes, road-cess, etc., are being gradually enhanced. Moreover, the annual exportation to foreign countries of large quantities of the rice of this country has caused wailings in every household. The famine that takes place here is not a famine of grains. The (quantity of) grains that grows in this country is quite enough for its people. Foreign exportation makes the price of the remaining grains dear. With their slender income the poor subjects cannot afford to buy paddy and rice at double, or sometimes quadruple their proper price. Then the people of India, that land possessing good waters, good fruits, and green with crops, slowly fall into the jaws of untimely death owing to insufficient meals, half meals and starvation. Hence the famine that happens here is not a famine of grains but of money. Only the other day, the *ex-Viceroy*, Lord Curzon, said (as follows). On that occasion when the Americans offered to ship rice to this country owing to there being famine here, Lord Curzon said:—"The famine of this country is not a famine of grains but of money. Send a shipload of money, if you can." On the whole, the thing is that the foreign Government is not content even with annually sending away crores of rupees from this country to England. The amount of salary on which perhaps twenty or twenty-five natives of India could have lived comfortably, it (*i.e.*, the Government) is snatching away that food from their mouths and providing with it the means of luxury to one white man. In this way hundreds of white men are being fed on the food snatched away from the mouths of lakhs of the natives of this country.

Why do so many men die? From all sides the question has arisen: What is the cause of this terrible loss of population in India, that land possessing good waters, good fruits, and green with crops? Is not terrible poverty the sole cause of this? Plague or pestilence or famine, this terrible poverty is indeed the sole cause of all this. The country is going to be a desert on account of the draining by foreigners. Will it do, brother, to remain asleep any more? Will it do, brother, to remain gaping like a fool any longer? Awake with a firm determination to ensure redress. As soon as your sleep is broken you will find that that motherland which in your sleep you now consider to be poor, destitute and fallen and like a beggar, that motherland is really that land of India possessing good waters, good fruits, and green with crops, that land of India which is the queen of queens, our motherland. Lo! our Mother has again put on the royal crown and is calling only ourselves. Who is eager to declare himself (her) son? Come, come, come running, the time of worshipping the Mother is come; see on all sides the preliminary ceremonies of the worship have begun; hark, the priests are chanting the *mantras*:—

"She who is green and possesses good waters, is prosperous and is more to be revered than heaven; where in former days science, poetry and mathematics were cultivated; where all the world was purified by listening to the chanting of the hymns of the *Sama Veda* from the mouths of those living in hermitages;

the particles of whose dust are like gold; whose body is not like this (?); where it is auspicious to die; in which land (our) grandfathers laid their bodies; by whose fearless sons even their lives were always set at naught in battle-fields; that land of birth is at present (lying) chained with mountains placed on her breast like Devaki (mother of Sri Krishna) in the prison of Kansa. (Krishna's maternal uncle who kept his sister imprisoned for fear lest the eighth son born of her should kill him, as prophesied by sages). Victory to that auspicious land of birth.

116. The *Navasakti* [Calcutta] of the 22nd January writes:—

NAVASAKTI,
Jan. 22nd, 1908.

The rot at the root of the Congress.

Time was when a few men of Calcutta used to pose as the representatives of the whole population of India. These men used to hold meetings, make nice speeches and pass resolutions, while the various associations and societies, bossed by their creatures in the mufussil, used to admire the speeches and swallow the resolutions. The Government knew what all this really was and that is why it used to throw a douche of cold water on all proposals or suggestions which emanated from these men. These people used to think themselves masters of the situation all the same. Now, however, the present *swadeshi* agitation has given a rude shock to their undisputed authority and has startled them. Everything has now been changed. Formerly they could hardly force people to attend meetings even by threatening to beat them with *lathis*, while people now flock to meetings with *lathis* in their hands. Nobody puts up with bullying now. Formerly the people could only respect these so-called leaders, but now they want to be respected in return. And, indeed it is madness to expect that people who cannot stand the oppression and despotism even of the powerful British Government, should put up with the despotism of a few men who are fond of the possession of authority. Hence those who really wish for the welfare of the country should exercise the greatest self restraint. It will not do to take shelter behind the rules and regulations formulated by the old leaders or to have recourse to the artifice or deceit or chicanery of a lawyer. The old leaders are rearing a huge palace on a bed of sand. Now about this Congress held at Surat. Anybody who could afford the expense, got himself, his sons, grandsons, friends and relatives elected as delegates to the Congress from societies or associations known, unknown or non-existent. What then is the worth of a Congress composed of men like this? What again is the value of the rules which Surendra Babu and a few wealthy people, pleaders and barristers may choose to formulate? There has been a great row in the country as to whether the rules of a body which has no foundation should be observed or broken. But the "leaders" do not for a moment see that the Congress has got something rotten at its very root.

117. The *Navasakti* [Calcutta] of the 22nd January publishes a forecast calculated by the editor of the *Forecast and Future*, which says that there is every chance of sedition and rebellion taking place in India in 1908.

NAVASAKTI,
Jan. 22nd, 1908.

118. The *Sandhya* [Calcutta] of the 22nd January has an article under the heading "Plain words, pain of pain (heart-felt pain)," of which the following is a full translation:—

SANDHYA,
Jan. 22nd, 1908.

Leaving aside the fury of abuse we shall say (one or) two plain words. The *Hitavadi* is very angry because the real conductors whether of the *Navasakti*, the *Yugantar*, or the *Bande Mataram* do not let themselves be caught by the police. There has been a new arrangement in the *Hitavadi*, and that is why such things are published in that paper. If the old men were there they would not have dared to write such things (words), for many people know indeed that Visarad (the late editor) of the *Hitavadi* had to play the role of Sikhandi* in many a case. What is not a sin in your case you are putting down as sin for others. We ask, was the writing for which Surendra Babu had to suffer imprisonment his own? Was the *Rocchibikar*, for a verse of which Visarad went to jail, written by him? Were the articles, for which a case of sedition was brought against the *Bangavasi*, written by Krishna Chandra and Jogendra Chandra? Oh brother! the

* The name of a prince whose presence in the war of Kurukshetra enabled the Pandava Prince, Arjuna, to fight his great adversary Bhishma, secure from attack.

litigation in the *Feringhi's* court is but a game of deceit. Where there is deceit there is hide and seek. Hence why should it be an offence to use deceit for deceit. Perhaps you will say that if such deceit is taken recourse to the *Feringhi* will change the law. We precisely want that. We want that the people of this country should see the real (manifested) form of the *Feringhi*. If the veil of the great illusion of the *Feringhi* is removed—no matter what may happen to the *Feringhi's* lot—it may perhaps do some good to those imitation *Feringhis* of our country who lick the *Feringhi's* gruel. This misery, this poverty, this factiousness, this abusing—for all this the *Feringhi* is not responsible—we do not blame the *Feringhi* for them. But it is sure that all this is taking place as a result of devotion to the *Feringhi*. In fact, so long as this devotion is not got rid of, so long as the dazzle of the *Feringhi's* love is not removed, you will not go and sit in your own stronghold. We want to dispel this dazzle. You think that the *Feringhi* has given you freedom of speech, has granted you the privilege of writing newspapers, has said that he will govern the country with your advice—all this purely and simply for the good of your countrymen. We think—and in our mind believe it firmly too—that the *Feringhi* has not indulged in such tall talk out of any desire for our welfare—that if we break through the boundaries by forgetting ourselves in consequence of the alluring words of the *Feringhi*, the gain will be greater on the part of the *Feringhi* only, but nothing to us. If you say that there is a little gain, then we will say that just as the caress of a Bibi (i.e., European lady) towards her dog is a gain to his canine existence, the *Feringhi's* love for us is a gain to us, conquered dogs. Do you want this much of gain?

Ah brother! do you know what the difference is between you and ourselves. You are the *Feringhi's* dog (you love to have) that bit of caressing—we hate it; otherwise, what our conviction and our aspirations are are also your conviction and your aspirations. We know also that the harsh truths we say are not only for the purpose of injuring the *Feringhi*. We know well that the *Feringhi's* guns and cannon will not be blown away by the wind of our words. But we know well (what) the *Feringhi* (is) and that is why we want to keep his real aspect alive before the country by enraging him with the *tubri* (a sort of fireworks) of our words. We want to explain but this much, that to the vanquished all conquerors are the same, equally oppressive, and equally persecuting. We further want to explain that the welfare of the country is impossible unless *Feringhism* is given up—that deliverance is far away if any reliance is placed in the *Feringhi's* words of hope. There are few men who can explain all this in a manner which is to the liking of the people of the country—those that are must be kept far away from the snaky noose of the *Feringhi's* laws. That is why the good sons of the country are willingly sacrificing themselves on the stake (lit., on the sacrificial post). A general remains out-side the battle-field, and at his order thousands and thousands of soldiers lay down their lives; is the general, therefore, a coward? Again, the king remains behind the general; is the king, therefore, a coward?

There is no harm if you create factions and if you abuse us for the sake of faction, we shall put up with even that. But, we appeal to you, that before you abuse look at your face in the mirror you have in your room. And we appeal to you seven times, don't be so much forgetful on account of drinking the wine of *Feringhism*, so that as a result of your false cleverness the people of this country, who are already in difficulties, might have to be placed in a more difficult situation. The *Navasakti* is now in difficulties, it is bound in the snaky noose of the *Feringhi's* law, do not commit any clever act now which may decrease the strength of the *Navasakti*. You know your own secrets (literally, the affairs of your own cooking-pot). But we remember that in his

* Ravana's brother who went over to Rama's side during Rama's war with Ravan for recovering Sita (Rama's wife whom Ravana had kidnapped)

incarnation as Rama our God has made out Bibhisan* to be virtuous. That land, where men like Bibhisan are born (literally, grow) ages after ages, is this the land of India—the *Feringhi* is the ruler here. If you play the part of Bibhisan, there will be no lack of favours for you. But still we say—let us appeal to you a thousand times—be whatever else you wish to become, say “uncle save your own self,” if indeed for the sake of your own interests (literally, for the sake of your own stomachs) you wish to say so; but beware, do not be like the

demon Bibhisan—do not support your own side by referring to the example of another Bibhisan. We have said these plain words—we have made known to you our heart felt pain. Beware!

119. Referring to the donation of Rs. 2,50,000 made by the Maharaja of Darbhanga to the Calcutta University library the *Sandhya* [Calcutta] of the 22nd January asks why the Maharaja has given such a large sum to the *Feringhi's* slave depôt, when the *Feringhi* is determined to prevent Indians from getting high education.

SANDHYA,
Jan. 22nd, 1908.

Maharaja of Darbhanga's donation to the Calcutta University Library.

120. The *Navasakti* [Calcutta] of the 23rd January makes an earnest appeal to the young men of Calcutta to come forward to help the countless pilgrims that are expected to come to Calcutta to bathe in the Ganges at Kalighat on the occasion of the ensuing *Arddhoay yoga*. The paper points out that the pilgrims will be exposed to three dangers, viz., (1) the great rush (2) the *budmashes* and (3) diseases and that the attempt to help them would be an excellent education to the youngmen themselves. It is by serving the people at such a critical time as this that the real "key" to their hearts is to be obtained.

NAVASAKTI,
Jan. 23rd, 1908.

The great *Aurdhoday yoga* and the expected rush of pilgrims into Calcutta.

121. In a leader under the heading "We are not born before our time (literally, not born in the eighth month of the parturition period), we do not get frightened at frowns (literally, reddened eyes)" the *Sandhya* [Calcutta] of the 23rd January writes:—

SANDHYA,
Jan. 23rd, 1908.

The *Feringhi's* empty threats.

The *Statesman* publishes a rumour on which the *Empire* also says a word or two. The rumour is that the *Feringhi* sarkar will soon pass an Act, whose power is sure to compel Editors and real writers of newspapers to be caught. In other words, Babu Aravinda Ghose, Babu Panchkari, Babu Suresh and other big Bengali writers will either have to be made so many Jagannaths with their hands and legs cut off, or to have their mouths shut.

We do not get frightened at frowns. To tell you the truth, *Feringhi*, we do not write harsh language simply for the purpose of abusing you—we speak plainly not with the object of destroying your Government. We know that by virtue of the soil of India no one can for ever exercise his authority here with the sceptre of Government in hand. The Musalman is gone, and you will go also, no matter whether we abuse you or sing your praise. Oh *Feringhi*! you have not come to this country to stay—you are bound to go away from this country. This is our firm belief—our living conviction.

We only want to show you that, whatever sort of laws you may make, we can deceive you at every step—and we do deceive you. The more you increase the coils of law, the greater will be our crookedness. Make new laws and you will see the fun.

Stupid *Feringhi*, you are the ruler of India simply by good luck; for we have known by one scratch what your qualifications are.

122. The following is a full translation of an article under the heading "The necessity of an all-India Boycott agitation" which appears in the *Sanjivani* [Calcutta] of the 23rd January:—

SANJIVANI,
Jan. 23rd, 1908.

The necessity of an all-India boycott agitation.

The piteous appeal of the 5,000 Indians, now residing in the Transvaal, has reached the 30 crores of the people of India. They have written: "Our leaders are imprisoned in jail, help us."

A few thousands of Indians from the Punjab, Bombay and Madras have been for a long time living in the Transvaal, Natal, the Orange River Colony, and the Cape Colony for the sake of commerce. During the time when the Transvaal and the Orange River Colony were independent, oppression used indeed to be committed on the Indians from time to time; but neither Kruger nor his Government ever plotted to drive the Indians away.

The Transvaal is now a part of the British Empire. Various tricks and plots have been devised for driving the Indians out of that country.

Some Indians, who can command respect everywhere in the world by their wealth, respectability and family, are being oppressed by the Transvaal Government like dogs and cats. The Indians are carrying on commerce and trade in Africa. English and Boer merchants cannot sell goods at such low prices as they can. Hence arrangements have been made for driving them

away from South Africa. Transvaal Englishmen say: "South Africa is a country of the whites, why should Asiatics come here?"

South Africa, a country of white men! When did it become a country of white men? That country (was) a country of the black Zulus. You have by brute force taken possession of their country and you now say that it is a country of white men.

Asia is a land of the blacks; why have you, O whites, come to Asia?

You are forcibly driving away Indian Hindus and Musalmans from South Africa. Indians will never put up with this. Most of the Indians residing in South Africa are Musalmans. The Musalmans of Bombay have become greatly excited on hearing of the terrible persecution of their co-religionists. A few hundreds of retired soldiers of the Punjab have gone to South Africa: They say "We are ready to lay down our lives for the sake of the English, but we are being driven away from the kingdom of those Englishmen."

The news often comes that the Transvaal Government are ordering the Indians to leave Africa, and are shutting them up in jail for their refusing to quit South Africa. The Indians are carrying on their commerce and trade there with thousands and thousands of rupees. Who can agree to give up all this wealth and property, and in a day to come back to his own country dressed like a beggar? If we say to the English merchants: "Leave Calcutta within seven days," what will then be the plight of the Englishmen?

It has been definitely resolved that Indians should be driven away from South Africa, or else a man like Mr. Gandhi, Barrister-at-law, who loves his country and is a hero of action, would never have had to be imprisoned in jail. The Indians residing in South Africa have not placed any stain on the face of their motherland. They have gone to jail for the sake of preserving the honour of Indians, and they have not admitted their inferiority.

Oh, thirty crores of Indians! What measures of redress will you take for the persecution of your countrymen? Go, boycott the goods of those who are persecuting us. Light this fire of boycott spread all over India. Advance like heroes. Let the world see that the 30 crores of the people of India will boycott the person who will persecute even a very insignificant Indian.

SANJIVANI,
Jan. 23rd, 1908.

123. The *Sanjivani* [Calcutta] of the 23rd January writes under the heading *Lakshyer khala* (a discourse on what the people aim at):—

The breaking up of the Congress, which Indians had tenderly reared up for twenty-two years, has given a painful shock to everybody's heart. Everybody asks: "Who has broken the Congress?" If, while discussing as to who is responsible for this sinful act, we forget the thing which is at the root of all, we shall be doing an injury to the country more serious than the breaking up of the Congress. That is why amidst all this din and uproar of quarrel and abuse we ask the question: "What is it that we want, what is it that the people of the country want?"

Man wants independence. Call it *swaraj* or anything else, but the real thing is, that man wants independence. Now we shall have to consider two things about this ideal of ours. First, what this independence is; and, secondly, what stands in the way of our gaining it. The real nature of independence will be understood if we consider with a little attention the present condition and past history of independent Kingdoms. England is independent, and so is Russia also. But does anybody wish to exchange his own present condition for the independence enjoyed by Russian subjects? Was any one anxious to establish the despotic rule of a despotic emperor and of a handful of his protected nobles, in the place of a foreign king? Would all misery be at an end and all agitation cease if England were now to make over India to an independent king? Never. We do not want personal rule, we do not want a despotic government. We want the rights of the subjects,—government by the people. We have not become mad to see the sceptre in the hand of any particular person, be he an Englishman or a Bengali, a Mahratta or a Punjabi, a Parsi or a Sikh. We want to see the sceptre of Government in the hands of the whole nation.

It cannot be that a country becomes free as soon as it is freed from foreign subjugation. Internal subjugation can also keep a country bound in servitude.

Wherever there is a government, you will see that the subjects are under the governor, and if the subjects want independence there takes place a constant struggle between the governing class and the subjects. The collision and this action and reaction widen the power of the subjects and contract the governing power, and national independence is thus gradually developed. Hence do not think that a country is free simply because of the absence in it of government by a foreign king. A country may be worn out by hard subjugation even if the ruling power of the country be independent. The struggle for freedom recorded in the history of Europe is not a struggle for getting rid of the domination of a foreign ruler, but a steady attempt for the gradual growth and establishment of the power of the subjects.

Hence we see that the sole aim of the subjects is independence. That independence does not consist in the exercise of ruling power by a particular community in the country; that independence is not the establishment of a *swadeshi* despotic ruler in the place of the despotic conductors of the foreign government; it is that independence in which the machinery of the government will be worked according to the wishes of the people at large, in which personal freedom will be fully developed in the subjects, and in which the destiny or duty of any particular person will not be fixed by an extraordinary regulation made by the society or by the government. Each subject will feel that the government is conducted according to his wishes, everyone will be able to hold up his head in pride and to say that he is a free man, that he is not the servant of any foreigner nor of any person, community or despotic regulation belonging to the country—he is dependent on himself; that without his direct or indirect consent his freedom can in no way be lessened or contracted. This, indeed, is the sole final aim of the subjects. It will be considered hereafter in what respects the subjects are far from this ideal; by getting rid of which bondage and by the accession of which rights the subjects can attain to this state; and what path they should follow when they arrive at that stage.

124. The acts of oppression that were committed in the Punjab during the last twenty years, writes the *Sanjivani* [Calcutta] of the 23rd January, were not so terrible as those that took place there during Sir Denzil Ibbetson's

Resignation of Sir Denzil Ibbetson.

administration of that province. What dreadful persecution the educated community of the Punjab suffered during the last one year! No matter how high might be the position of an Indian as regards knowledge, virtue and respectability, Sir Denzil attempted to persecute him, relying on the words of a petty policeman. He deported Lala Lajput Rai without any cause; he prosecuted the Editor and Proprietor of the *Punjabee*, while he did not think it necessary to bring a case against the *Civil and Military Gazette* which had tried to bring about a racial quarrel; he was always ready to strike the independent journals of the Punjab and kept Lala Pindi Das locked up in jail; it was at his instigation that some highly-respectable pleaders and barristers of Rawalpindi suffered great hardships in the lock-up, as if they were so many thieves and dacoits. The paper is, therefore, glad that such a worthless man who always did mischief to India is going away from this country.

SANJIVANI,
Jan. 23rd, 1908.

125. The *Daily Hitavadi* [Calcutta] of the 24th January publishes a Bengali rendering of Mr. Keir Hardie's letter to the *Labour Leader* of the 27th December last, narrating his experiences in Bengal during his recent tour

Mr. Keir Hardie's tour in Bengal.

here.

126. The *Daily Hitavadi* [Calcutta] of the 24th January says that Mr. Keir Hardie having published the truth about the unbecoming conduct of Mr. Ainslie to Mr. J. Choudhuri at Serajganj in his letter to the *Labour Leader*, all misconception about the incident must now be at an end. It now remains to be seen what notice Mr. Morley, the hypocrite, takes of it when Parliament re-assembles.

DAILY HITAVADI,
Jan. 24th, 1908.

DAILY HITAVADI,
Jan. 24th, 1908.

127. The *Daily Hitavadi* [Calcutta] of the 24th January writes that no matter how the English may brag of the strength of their arms, their actions make it clear that they now are thoroughly overcome with fright. They suspect that the Indians are conspiring to snatch India out of their grasp. It is undeniable that the Indians are not satisfied with the present-day officials, but is this discontent of theirs

"Repression of sedition."

DAILY HITAVADI,
Jan. 24th, 1908.

without justification? It is the conduct of the English which has created and which is adding to this discontent, and the Indian press is in no wise accountable for it. But these officials have become so very thoughtless that they will not try at all to remove the causes of discontent. All their anger is especially reserved for those who expose their acts of oppression and injustice. Their idea is that all the discontent in the country will vanish if once the press is gagged. One could not imagine that the men charged with the government of a country were so wanting in intelligence.

So much for the officials themselves. Their advisers of the Anglo-Indian press, the *Pioneer*, the *Statesman*, the *Daily News*, and the *Englishman*, are all equally intelligent.

If Government cannot tolerate protests against its unjust actions, let it stop newspapers altogether. There will then be no need for compelling editors to have their names registered like printers, or of fresh additions to section 124A of the Indian Penal Code.

But there is one thing to be said in this connexion, and that is, that Government will be no gainer if the native press of Bengal ceases to exist. The discontent will increase rather than decrease in that contingency. Let the officials, therefore, bestir themselves first of all in removing the causes of discontent.

HITAVADI,
Jan. 24th, 1908.

128. Referring to the resignation of Sir Denzil Ibbetson, the *Hitavadi* [Calcutta] of the 24th January says that the people of the Punjab have got time to breathe freely now that their chief source of anxiety is gone.

HITAVADI,
Jan. 24th, 1908.

129. The *Hitavadi* [Calcutta] of the 24th January says that the publication of Mr. O'Donnell's book on Indian unrest has caused consternation to the *Englishman* lest it should dispel the misconceptions of members of Parliament about India and lead to a hot discussion in the coming session of Parliament about Indian unrest. Such consternation is quite intelligible: conscience makes cowards of us all.

HITAVADI,
Jan. 24th 1908,

130. Referring to the report published in the *Englishman* newspaper, that as a result of the police search at Mymensingh, two revolvers and some ammunition have been found, the *Daily Hitavadi* [Calcutta] of the 24th January writes:—

We do not know how such a news reached Hare Street. When questioned on this subject, the District Superintendent of Police of Mymensingh laughed outright and admired the inventive genius of the *Englishman*. Has Lord Minto no eyes to see how these people are trying to keep alive the unrest in Bengal by the dissemination of lies? What would Sir Harvey Adamson say? Would the authorities pardon a native paper for the offence which the *Englishman* has committed?

HITAVADI,
Jan. 24th, 1908.

131. The *Hitavadi* [Calcutta] of the 24th January severely condemns those cowardly Editors and conductors of native newspapers who remain in concealment and thus escape punishment for the publication of seditious writings in their papers and allow the illiterate and therefore practically innocent printers to be sent to long terms of imprisonment. Bhupendra Nath set a noble example by taking upon himself the whole responsibility of the articles published in the *Yugantar*. How strange it is that people who make fiery speeches, have not the courage to come forward to receive punishment! In every case in which both the Editor and the printer have appeared before the court, the latter has been leniently dealt with. Those who are afraid to undertake the responsibilities of an Editor, ought to lay aside their pens and take to other business. Those who would establish *swarajya* even at this moment, ought to be the last to behave in such a cowardly fashion. Government has been asked to change the existing law so as to make the Editor responsible along with the printer. It must be said that Editors of native newspapers are solely responsible for the proposed change.

MIHIR-O-SUDHAKAR,
Jan. 24th, 1908.

132. The *Mihir-o-Sudhakar* [Calcutta] of the 24th January says that the Deputy Magistrate of Nawgaon in the Rajshahi district, who is a Hindu, helps the local Hindu Zemindars in opposing the *Swajati* (national)

agitation of the local Musalmans and that all the Musalman sweet-meat vendors of the place have been obliged to wind up their business through his oppression. The attention of the Government of Eastern Bengal and Assam is drawn to the matter.

133. In concluding a long correspondence published in the *Mihir-o-Sudhakar* [Calcutta] of the 24th January, the

Mihir-o-Sudhakar,
Jan. 24th, 1908.

The *swadeshi* movement and the price of jute.

writer, one Nurul Hossein of Kasimpuri, says:—

To the cultivators of Bengal we again say,—beware, do not pave the path of your own ruin by being led away by the words of, and the temptations held out by, Hindus and such Musalmans as are their slaves to take part in the *swadeshi* movement. A decrease in the sale of *belati* cloth is sure to lower the price of jute and, consequently, to shatter all your cherished hopes. The fortune of the Bengal cultivator is inalienably connected with the prosperity of jute. All the prosperity which jute has brought to him will vanish if the price of jute falls. Remember that the low price of jute this year is the effect of a decrease in the sale of *belati* cloth. It is jute which has made the cultivator prosperous. It is jute which has brought wealth to lakhs of cultivators. Let all Bengal cultivators apply themselves head and heart to the cultivation of jute.

134. The *Mihir-o-Sudhakar* [Calcutta] of the 24th January has the following on the working of the Decentralisation Commission:—

Mihir-o-Sudhakar,
Jan. 24th, 1908.

The Decentralisation Commission and the Muhammadan community.

The manner in which the Commission is taking the evidence of official and non-official witnesses is calculated to do harm to our interests. Most of the witnesses that are being examined are Hindus of position, and the questions that are being put to them have been framed beforehand according to their own liking. In this state of things, if the Commission forms the idea that the country is fit for self-government, an immense harm will be done to the Musalman community. It is on the conclusions arrived at by the Commission that the nature of order which the Secretary of State for India will finally issue on the subject will depend. The Commission should, therefore, be petitioned on behalf of the Musalman community to take the evidence of elected representatives of their community also. If they will only examine a witness representing the powerful Anjumans and at least one elected representative of the inhabitants of each district, they will, to a large extent, be able to gauge the wants and grievances of the Masalmans. A certain Anjuman of Western Bengal applied to the Commission in the matter, but got a reply to the effect that the Commission had made a mistake in not taking the evidence of its representative, and that as the Commission had already left Western Bengal for Eastern Bengal, they found no way to grant the application made by it. The Musalmans ought not, however, to remain silent at this. Those who have the welfare of the Musalman community at heart ought to make arrangements for the taking of the evidence of elected representatives of Muhammadans by the Commission. It is a matter for great wonder that the men of lead and light in our community are doing nothing in the matter. Considering the nature of the fruits of the partial self-government which we have been enjoying in the form of Municipalities and District Boards, it may be said that if self-government is granted to this country in all its fulness, the Musalman community will have to leave this country bag and baggage. It appears that Khan Bahadur Nawab Abdur Rahman of Calcutta was examined by the Commission, but his evidence contains nothing particularly favourable to the Musalman interest. The Commission now sits at Dacca, and the Nawab of Dacca has, in his evidence before it, made many statements of real import and importance. The Commission has been wired to consider the desirability of its examining the Editor of the *Mihir-o-Sudhakar* as a witness before it. No reply has as yet been received to this wire. It is hard to imagine what changes this Commission will bring to this country, and it is extremely desirable that an agitation should be set on foot in this matter by Musalman Societies and Associations while there is yet time. We hear that the Commission will take the evidence of Khan Bahadur Syed Nawab Ali Chaudhuri, but we have seen no hint to this effect in print.

NAVASAKTI,
Jan. 24th, 1908.

135. In referring to the letter of B. C. to the *Englishman* of the 22nd January last advocating a wholesale anglicisation of India as the remedy for the present unrest, the *Navasakti* [Calcutta] of the 24th January expresses amazement at the lack of common sense displayed in this ridiculous letter. A frog cannot swallow an elephant. The case of India and England is not analogous to that of Korea and Japan. India has an ancient civilisation, much older than that of England and she has been the preceptor of the whole world. The day will come when the entire world will again sit at her feet to receive instruction.

SAMAY,
Jan. 24th, 1908.

136. The *Samay* [Calcutta] of the 24th January gives the substance of the speech delivered on the 15th December last at the Finsbury South Place Institute by Mr. Herbert Barrows on "the problem of India," and observes that Englishmen must now give up the cant that the Indians are unfit for self-government. Let the distinction of colour be abolished; let satisfactory arrangements be made for education and other useful reforms be introduced. The real improvement of India will then be assured. The speech is full of wisdom and truth.

SAMAY,
Jan. 24th, 1908.

137. The *Samay* [Calcutta] of the 24th January writes:—

Government's duty.

If it is the object of Government to cut off its own nose in order to spite its face, then, of course,

the policy that has been adopted, ought to be followed.

But if the object be to rectify its own blunders and thereby maintain its own glory and interests then Government would be ill-advised to apply heat to the already overheated waters. The best thing would be to throw a little oil over the troubled waters. The character of the Indians has suffered a change. As iron is turned into a magnet by coming in contact with a magnet, so the Indians have come to yearn after material power and gain as the result of the education which Englishmen have given them. Mr. Rutherford said the other day that the Indians thought of the life after death while Englishmen thought of the life on this earth. The *swadeshi* martyrs are now going to jail with a smiling countenance. Can repressive measures now succeed in pacifying the country as they did of old? The present policy should therefore be abandoned by all means.

SANDHYA,
Jan. 24th, 1908.

138. The *Sandhya* [Calcutta] of the 24th January has the following:—

"The problem."

"The problem."

(Continued from a previous article.)

An antagonism is being seen to be at the bottom of the present unrest in India. Let us see where that antagonism lies. Many Englishmen imagine that an antagonism has broken out between the king and the people, hence it is that, sacrificing their manhood, devoid of discrimination in the administration of justice, they have become frantic with anxiety lest their golden kingdom of India should slip out of their grasp and they are calling us rebels. But in reality there is no antagonism between the king and our rulers. We are glad and feel gratified that the king has assumed the title of Emperor of India. In the opinion of the Hindus a king has in him something (literally is born of the portions) of the eight *dikpals* (gods presiding over the quarters); so he is a god. Whatever family or race he may be born in, he deserves to be saluted by the Indians. In particular considering how our Emperor is devoid of contact, feeling (or emotion) and action in regard to his Indian Empire where is the possibility of antagonism against him? He is verily a god who can be apprehended only by mistakes. They are liars who call the Indian rebels. They know nothing of the *shastras*, the nature of the loyalty of the Indians.

Where there is the antagonism and with whom? The antagonism is between the (respective) interest of the two races. On the one side is the interest of the foreign merchant and on the other is the interest of the Indian, and a great conflict has broken out between these two interests. The Royal throne is situated above it, and sitting on it, the most honoured King Edward is accepting the offerings of the flower of reverence from both the races with equal love. He who can conceive the most sinful thought that there is any difference between his love and attachment for the two races is probably himself also a great sinner. So this antagonism is not between the king and his people.

The interest of the foreigner is to keep the rights of India ever restricted, and the Indian's interest is to enjoy all the rights which befit men, and to

live as men. Ordinary Englishmen think that they enjoy so much wealth, magnificence and influence only because the Indians did not bestir themselves for their own advancement, and that if these (Indians) once enjoy the good results of self-reliance, what will be left of their might and predominance? If the attempts of these (Indians) for advancement succeeds, where will remain the benign joy and splendour of Indra which they now enjoy in the *nandan* *kanan** of India? The Indians on the other hand

*Indra's garden in paradise.

think that their power of money, of men and of intelligence is useless and remains unused; that they possess everything, but they know not how to retain anything; they are the heirs to an incomparable ancient civilisation and yet they are, for their poverty of riches and of strength, despicable and of no account (literally not worthy of being recognised and talked to) in the estimation of the world; that they have none of the rights which men possess by their birth and their nationality: that they have not the leisure to think of knowledge and science, of poetry and literature, of magnificence and glory, of happiness and prosperity—in one word of any kind of advancement; that they do not succeed in removing their anxiety about food, even by labouring day and night; their constant anxiety about the means of livelihood, about famine, about poverty, has been daily depriving them, generation after generation, of spirit, genius and longevity. These rights of ours are antagonistic to the interests of the English; it is because the foreigner keeps us deprived of these rights that he is able to take out from India, from our homes, 25 crores of rupees every year to his own home. So in this matter we shall not get any assistance from either the foreigner's laws or his provisions, his liberalism or his sympathy—rather we shall have to face obstacles and opposition at every step. Under these circumstances, if we do not understand our own welfare, if we do not ourselves take measures, if we do not take up a self-reliant attitude in every matter, then day by day, we shall come to no end of misery, and ere long, the sight of our last state will be one to make even the beasts and birds on the earth to weep.

(To be continued.)

139. The *Sandhya* [Calcutta] of the 24th January has the following:—

„Yourselves and ourselves.”

“YOURSELVES AND OURSELVES.”

SANDHYA,
Jan. 24th, 1906.

We have said, and we have also received mandates from honest men who may be compared to our *gurus* (preceptors), that we ought not to express dislike towards the *feringhi* race. First must come attachment and only then can come dislike. We never had any feeling of attachment for the *feringhi* race, so there is no scope for dislike either. We know that the Disposer of the destinies of nations as well as of individuals sometimes lifts up and at other times levels to the dust a nation or individual by endowing it or him with good sense or with bad sense according to its or his previous *karma*. Jagat (the world) is (literally) that which goes (passes away) and both yourselves and ourselves are petty creatures of that world. There is no written understanding that because you have been (born) *feringhis* you will rule India as immortal beings who will never die or grow old (literally being exempt from death and old age) nor is there any likelihood that we on our part will remain your slaves for ever, generation after generation. In the *Puranas* the simile is used that worldly advancement is like the creeping of an insect up the blossom of a plantain tree (which tapers to a point), there is no way of its resting awhile when it has reached the top; as soon as ever it gets up, it has to descend. You *feringhis* have got up to the tip of the plantain-blossom of luxury and simultaneously you are descending. So we do not try to destroy you by expressing dislike to you. Why should we darken our minds through hatred for that which is inevitable? Another point is that since coming into this world, we the Hindu race have seen many people rise and fall. They who living in this country established their dominion on foundations (as hard as) the thunderbolt are now gone, none knows whither. You are a race consisting of a handful of men who live in a small island, who collect food for your livelihood (literally stomach) by begging at the doors of others, who have come to this country to carry on trade and commerce after crossing the seven seas and the thirteen rivers; for how much longer will you last? If you believe, we shall say that we are not anxious

even by a jot on your account. We feel inclined to smile and to pity when we see the dancing and jumping of those whom we can shake off if we give a single shaking to our bodies.

At times it occurs to us that this hubbub of sedition you have raised is not with the object of punishing us, but that you are firing blank shots attempting thereby to add to your own value. If the hatred of the *feringhi* had in truth come to a head (literally concentrated) in this country, we should have blown you away beyond recognition, with the entire cluster of your family with a single puff of Atma Ram Sarkar's. But then we are Hindus, we believe that you are now in India as the result of your previous

Atma Ram Sarkar stands for a magician who can do all sorts of impossible things.

karma. The merit of that *karma* is passing away. And until it passes away entirely, who can possibly destroy you? Look here, *feringhi*, make a routine of your daily work, settle your diary (of work) and pass your days without anxiety. In our *shastras* the routine and diary of this land of India for era after era is (written and) settled. What have we to be anxious for? The descendants of the Lords of Delhi, otherwise the Lords of the World, are now *daftaris* at Delhi. The descendants of Albuquerque and La Bourdonnais are (now) earth-coloured *feringhis* of Chuna Gulle. Our routine is settled. Englishmen, you are petty (creatures), why should we hate you?

But we hate *feringhism*. We hate that *feringhism*, under the influence of which a knowledge of the pedigree of middle class *bhadralogs* is about to disappear; under the influence of which, the sons of Brahmins and Kayasthas have come to deck themselves out as false (literally chemical) *feringhis*. We want to be Hindus, to be that which is mixed up with the soil and the water of India. There is no doubt that this desire of (ours) will be fulfilled, for you are yourselves allowing yourselves to be caught, you are yourselves giving up your own virtues. The eyes of the people of the country have been opened, they are themselves putting themselves on their guard. No matter whether you enact laws relating to sedition, or send people (literally all) to prison in swarms, we are not afraid of your oppressions and persecutions. We become anxious only when a ruler like Clarke, the Governor of Bombay, comes, only when we see you in the aspect of making love. You will not permit us to talk politics, we (on our part) shall not utter even the 'F' of (the word) *feringhi*. But we shall begin expounding the *Gita*, expounding not the (passages dealing with) the path of *nirvana*, (but) an expounding under the influence of which the people will again take up the

The book on the exploits of the Goddess Durga or Chandi.

bows they have cast away; we shall expound the *Chandi*, under the influence of which, the electricity of strength would manifest itself even in a stone. We can live generation after generation without uttering your name and treading upon your shadow. But if we become silent, how will you manage to digest your food? Fie, fie, *feringhi*, you do not walk the pathway looking at the shadow cast by yourself. There is the sun ascending his throne (on the East), turn your eyes that way and see once, and after that make your new law.

SOLTAN,
Jan. 24th, 1908.

The non-official commission of enquiry.

240. Referring to the working of the non-official commission of enquiry at Mymensingh, the *Soltan* [Calcutta] of the 24th January takes the Musalman community to task for not bestirring itself in the cause of those Musalmans who, it is said, were induced to rise against the *swadeshi* movement by the temptation of receiving Government's favour and were afterwards put into jail. It is the party of the sycophantic and hypocritical Musalmans which is responsible for holding out this temptation to them.

SOLTAN,
Jan. 24th, 1908.

The Congress and the Musalman Community.

241. The *Soltan* [Calcutta] of the 24th January says that the present state of education among Indian Musalmans is the result of 25 or 30 years' continued effort. The Hindus took to learning the English language long before this. Sir Syed Ahmed's political dictum plainly said that as the Musalmans were not yet prepared to take part in the political agitation, it was not proper that they should join the Indian National Congress. But that time is now past. Highly educated Musalmans are now to be found in every district in India. Many Musalman pleaders and barristers too have appeared. Those

educated men who are taking part in the Muhammadan Educational Conference and the Moslem League are quite competent to take part in the political deliberations of the Congress. But still the Muhammadans are trying to keep aloof from the Congress on the strength of Sir Syed's advice, which applied to the conditions of his time only, and this is making the political life of the Musalmans weaker and feebler every day. It is because the Musalmans hesitated to learn English that they lagged behind in that respect. In the matter of technical and scientific education they are now altogether indifferent, and they will never be able to recover from the fall which this will entail on them. They also lag behind in the *swadeshi* agitation or in the field of indigenous trade and industries, and this portends nothing but damnation for them. In the political field, the Musalmans have not yet begun to learn the A, B, C. But their neighbours have advanced so far in it that they have now given up asking for small rights and privileges and have become determined to fulfil the highest ambition of their life by securing the independence of India. Still the Musalmans will not awake, still they will not desist from enjoying the balm of sleep. There are even very few people in the community who have the power and inclination to think what the aim and aspiration of the Congress are. Such thoughtful Musalmans as are joining the Congress for the community are being abused by short-sighted sycophants and addressed as *kafers* and upstarts. (A list is here given of the names of those Musalmans of position and education who have taken part in the Congress movement). It cannot be denied that the Congress aims at doing good to India and desires its emancipation. The Congress is not the property of the Hindus alone. It is the property of all Indians, Parsis, Hindus, Buddhists, Musalmans and others, because the interests of all of them are inalienably united together. It is because the Hindus are superior in education, wealth and number to all others that they take a conspicuous part in the Congress. * * *

It may be urged that the Musalmans should set up a political agitation for themselves only, as for instance, through the Moslem League. Very good. But what objection can there be for the Musalmans to take part in the Congress in such matters as concern all Indians? Everyone knows the difference between individual exertion and united exertion.

That political association named the Moslem League has passed through its first and second sittings, and it has not yet emerged out of the stage of "Just so, my lord." But it is hoped that age will at one time turn it into an independent Congress. * * *

As for the Aligarh party of Musalmans they are not favourably disposed towards the Congress simply because they want to please the Government. Government's annual grant to the Aligarh College amounts to Rs. 30,000. Besides this, there are occasional grants for building and other purposes. The College is situated on Government's land. In this state of things, the Aligarh Musalmans have no other alternative than to say "Just so, my lord," even if Government applies a knife to their throats. Among the trustees of the College many are holders of Government honours and pensions and some are Government servants.

They are consequently debarred from joining the Congress. Those who formerly used to take part in the Congress movement have now stood aloof. Some of them are trying for a Judgeship and some for other things. This is why they now refrain from joining the Congress in spite of their desire to do so. Government has hit upon a nice policy, viz., that of putting on the fetters of service on such men of lead and light as join the Congress. Many of the ex-Presidents of the Congress have been made Judges of High Courts. Two Musalmans also have become High Court Judges in this manner. Our respected Maulavi Syed Shamsul Huda has made a great mistake. If he had continued to make noise in the Congress camp for one or two years more, he could easily have been a High Court Judge. A man never holds out temptations to his followers in order to bring them under his control, but tries only to extend his influence over his powerful opponents. Government always tries to bring all men of power within its control by holding out temptations to them. This is

proved by the fact that the highest posts have been given to Presidents of the Congress.

The reason why the Editor of the *Soltan* joined the Surat Congress is this. Most of the Asiatics who live in the Transvaal for purposes of trade, etc., are Musalmans. And none but lifeless and vicious sycophants can remain quiet over the inhuman and fiendish oppressions which are being committed by the South African white demons on them. Those who have a grain of patriotism in them, those who bear the smallest love for men of their own community and have the smallest devotion to society, can never remain inactive after hearing of the intense sufferings of men belonging to their own nation and country. The Bengal Muhammadan Association of Calcutta has worked much in the cause of the Transvaal Musalmans. And it sent the matter to the Surat Congress and the Karachi League for consideration. The Association proposed two Resolutions, one for all Indians now living in the Transvaal and another for all Musalmans now living there.

The deliberations of the Surat Conference in the cause of the Transvaal Indians have set up a commotion both here and in England. Meetings are being held in many places; and it is desirable that the agitation should be more powerful still. Now the sycophantic scandal-bearing cowards may be asked, what offence has the Editor of the *Soltan* committed that he went to the Surat Congress? Do you advise everybody to live inside his room and only cuddle the feet of the Lieutenant-Governor (*lat*) and serve the beloved husband? The reward of your attachment to your husband has still to be given. There is no knowing how many more ornaments you will give to your most beloved. These sycophantic insolent fellows have become so audacious that they spun at modesty, justice and truth and insult and persecute the worker for the country. We are making arrangements for teaching a lesson to these shameless band of roughs and rowdies. Let the reader now decide what a vast difference lies between the opinion of the sycophants and our own.

BANGAVASI,
Jan. 25th, 1908.

142. The *Bangavasi* [Calcutta] of the 5th January writes how the circumstances connected with the trial of Dinizulu in Natal now pending, remind it of those attending the trial of Malhar Rao Gaekwar, 30 years ago. The protestation of innocence on the part of the accused, the securing of the services of an English barrister for the defence, the petitioning by certain Liberal M. P.'s to the Governments of the day for justice and the hopeful responses by the Secretaries of State concerned and, lastly, the facility with which the number of prosecution witnesses gave evidence, are all features common to both the cases. The moral of it all, as the paper draws it, is that no matter what you may do or not do, they (*i.e.*, the British Government) will do what they want to do.

BANGAVASI,
Jan. 25th, 1908.

143. The *Bangavasi* [Calcutta] of the 25th January cordially supports the proposal to have an unofficial Commission to inquire into the Mymensingh riots, as the findings of such a Commission cannot be so lightly discussed by the officials as the reports of native newspapers. And a nation which will not do its own work itself cannot rise.

BANGAVASI,
Jan. 25th, 1908.

144. The *Bangavasi* [Calcutta] of the 25th January hails the recent publication of two manifestoes by certain leading Hindus and Musalmans, urging moderation upon each community in connexion with the sacrifice of kine on the occasion of the *Bakrid*, as a sign of the change that is now going on in this country. The good sense, which prompted these appeals has borne fruit in a large measure, for there has been no trouble this year in places where trouble occurred in previous years in this connexion.

BANGAVASI,
Jan. 25th, 1908.

145. Referring to the *Englishman's* enquiry as in what predicament the agitators in this country would find themselves in if German methods such as those recently employed against the socialists at Berlin were introduced here, the *Bangavasi* [Calcutta] of the 25th January writes:—

The *Englishman* insinuates that the German Government is only semi-civilised. But then in what light will the Germans take the repeated *loot* and

pillage which have lately been committed in East Bengal, and the banishment of innocent men from the Punjab? Are the police under British rule only like the *Kalpa* trees (heavenly trees which supply whatever is asked of them), which supply only honey?

146. The *Bangavasi* [Calcutta] of the 25th January refers with approbation to the action of the Irish peasants in resisting the conversion of agricultural land into pasture

Cattle driving in Ireland.

land, and ends thus:—

“Is it not a bright example of love of country?”

147. Mr. Winston Churchill's recent speech pointing out how British East Africa may afford a solution of the Indian problem in South Africa is interpreted by the

Colonisation of British East Africa by Indians.

Bangavasi [Calcutta] of the 25th January as a selfish invitation to the Indians to do the difficult pioneer work of opening out British East Africa for the English, who will pour into the country in numbers as soon as it has been cleared of jungle and made healthy by the labour of the Indians. Is there any other country of Europe where politics is associated with such extreme selfishness?

148. The *Bangavasi* [Calcutta] of the 26th January writes:—

What is wanted?

Many Englishmen even now imagine and distinctly assert that the Indians are very wealthy and are living very happily. It is of course not improbable or unnatural that they should think so. The English have become and are becoming rich with our money. They do not enquire and see what the exact condition of things here is in reality, nor do they want to. No one cares to look into the genuine figures and very many base their conclusion that the Indians are happy and wealthy merely on figures got up to suit their own views.

It is on this account that the country is being ruined. Many of those who by their good-luck are the rulers of India are known to Indians for their benevolence and sympathy. But even they in their attempt to ascertain what the real condition of the Indians is, do not collect correct figures. Rather they take the statements of others on trust and arrive at the conclusion that the Indians are wealthy and happy. Even Lord Ripon, not to speak of Lord Curzon, could not arrive at a correct conclusions on the question of the real condition of India. This is proved, by Lord Curzon's speech at Calcutta, on the 28th March 1901, where he speaks of the unreliability of official statistics in consequence of an element of conjecture! And Mr. Digby has commented thus on this statement of Lord Curzon's:—

“It is to the standing discredit of the Government of India and of the India office that there should be any element of conjecture.”

An English writer has written:—

“No where in the world, perhaps, could more accurate statistics concerning the people of a country and their condition be more readily obtained than in India, if a real desire to possess them were only felt.”

One must conclude then that the desire to know the truth is absent in this case from the minds of the officials. And if the officials do not keep themselves acquainted with the facts of our situation, what other class of Englishman will? In fine, we ourselves are aware of our own condition and so are those Englishmen who take pains to understand it. And though such Englishmen are few, they have not been backward in speaking out the truth. Mr. Digby has proved by figures that the daily average income of an Indian was 3 pice in 1900. It is perhaps half a pice at the present time. Crores upon crores of men cannot have a meal once a day and lakhs upon lakhs cannot get their meals twice. Such being the circumstances, need it be said what is wanted? If you wish to survive in this troublous period of starvation, *swadeshi* and *swadharma* (one's own religion) only are wanted.

149. Referring to the untimely death of the eldest son of Mr. Stead, editor of the *Review of Reviews*, the *Daily*

Sympathy with Mr. Stead in his bereavement.

Hitavadi [Calcutta] of the 25th January says that Mr. Stead has always been a true friend of India, and the people of India will doubtless show sympathy towards him in his sad bereavement. An independent and sincere man like him, says the writer, is rare even in England.

BANGAVASI,
Jan. 25th, 1908.

BANGAVASI,
Jan 25th, 1908.

BANGAVASI,
Jan. 25th, 1908.

DAILY HITAVADI,
Jan. 25th, 1908.

DAILY HITAVADI,
Jan. 25th, 1908.

150. The *Daily Hitavadi* [Calcutta] of the 25th January writes as follows under the heading "Our condition":—

"Our condition." The Emperor Napoleon in his exile at St. Helena once said: "I simply exist, I do not live." We too think how miserable is the lot of the millions of India. We do not possess those rights and privileges which even the few lakhs of inhabitants of an insignificant country possess. We witness the heroism of strangers and admire it and look with wondering eyes at the prosperity of strangers and feel that they only are men while we are no better than "moving graves."

We are justly proud of our gentleness, patience and forbearance. But it can do us no good, on the contrary, it may do us harm if we show these good qualities to people who regard them as signs of cowardice. A German lad once expressed his surprise to a robust-looking Bengali gentleman whom he met that a people consisting of millions of such stalwart men could remain under the subjection of a few thousand Englishmen. This extraordinary forbearance of the Bengalis suggests the question, are they alive or dead? Can living things have such unlimited patience? Do Bengalis deserve praise or censure for their patience? It is not a mark of our worthlessness? We merely exist but we do not live. We lie motionless like a man struck down by paralysis. We are being oppressed alike in our native land and in foreign countries, but we can do nothing by way of preventing such oppression.

SAMMILANI,
Jan. 25th 1908.

151. Referring to the refusal of the appeal made to the Viceroy by the people of Mymensingh for saving them from the inhuman oppression by the police, the *Sammilani* [Calcutta] of the 25th January says that appeals and petitions are quite useless now, and the people should learn to be self-reliant.

SANDHYA,
Jan. 25th, 1908.

152. The *Sandhya* [Calcutta] of the 25th January publishes a Bengali rendering of the account of the Mymensingh riot published by the special correspondent of the *Indian Daily News*.

SANDHYA,
Jan. 25th, 1908.

153. The *Sandhya* [Calcutta] of the 25th January, while admitting that the Government has not been remiss in making preparations for the influx of pilgrims into Calcutta on the occasion of the *Arddhoday yoga*, doubts how far those preparations will be of avail in practice. Proper service is not possible with a paid agency. The paper conclude with an appeal to the *Feringhi* to co-operate in this matter with the *yog* volunteers.

SANDHYA,
Jan. 25th, 1908.

154. The *Sandhya* [Calcutta] of the 25th January writes:—
We are very sorry to hear of the troubles in connexion with the Printers' Union. By this time there was to have been another strike at the Government of India Press, but it has been averted by the efforts of the authorities of the Union. How can the employees at the Government Press manage to get on? So far as we know the amount of time shown in their "Time Memo Slips" is arbitrarily cut down by checkers and the men are deprived of their just dues.

SONAR BHARAT,
Jan. 25th, 1908.

155. The *Sonar Bharat* [Howrah] of the 25th January draws attention to the letter of a member of the "Liberal Social Council" lately published in the *London Daily News* which points out how Indian and European offenders are treated differently by the Indian Courts and which suggests the conferment of political power on the natives as a remedy for the present unrest, and in commenting on this letter, the paper expresses a doubt as to whether the Anglo-Indian officials accept this good advice.

SONAR BHARAT,
Jan. 25th, 1908.

156. The *Sonar Bharat* [Howrah] of the 25th January writes:—
The traits of meanness and wickedness exist in the character of our English officials in the fullest measure. The way in which they have acquired possession of India, the way in which they are snatching the food away from the mouths of the Indians, the improper ways in which they are harassing the Indians is not unknown either to friend or foe. The whole world is protesting against their

wicked policy, all India is wailing at their oppression; indeed, some benevolent Englishmen themselves are pointing out their evil doings, but still they are not brought to their senses! Far from trying to correct their own defects, they are getting angry with those who point out their faults and trying to harass them! What can be an example of greater light-headedness and cowardice?

Our officials can do nothing to those foreigners, like Bryan, Sunderland, etc., who have loudly and pointedly called attention to the bad ways of the British régime, for these men are in no way subject to the British Government. As for the *Gaelic American*, *Justice*, *Truth*, the *Indian Sociologist* and other foreign papers, which strongly protest against their acts, they have only prohibited their entry into India, unable to do anything against their conductors. It is a clear proof that truth and good advice are quite intolerable to evil-doers.

The people of this country have so long silently put up with all their oppression in the hope of the future. It was only when they saw that their condition was daily passing from bad to worse that they began to speak out freely. But there are no Hindu or Musalman Rajas in power now, who would listen to the wails of their people with a large heart. The English wish to see people of this country put up with their oppression silently; so what is then strange that they lose themselves in anger when they see them wail and protest? Are we not now being treated by the English even as dumb kine? The more we make known to them our inability to carry the yoke of their harsh rule, the more (we protest against their misdeeds, the more are they tightening the rope of the yoke round our necks, the more do they make our buttocks bloody with thrusts of the goad. To grind the weak is one of the peculiar signs of cowardice. The English bow to Kabul, worship the feet of Japan, kiss the face of Russia, but trample India under foot. And why?—because the Indians are weak. So long the English have been practising these evil acts secretly. But now they are carrying on their trade openly and without opposition. It is now an open truth that if an Englishman commits any act of *zulm*, *zubardasti* or oppression on the people of this country, if they violate the honour of women or commit murder, they are not punished at all, or at most fined nominally, or imprisoned for a few days. It is through the machinations of the English that India has now lost the arts she once startled the world with. Casting aside feelings of shame and manliness, the authorities openly harass the people of the country when they try to improve their industries. India is admittedly the poorest and most highly taxed country on earth and yet the English do not shrink from sucking taxes out of the skeleton which India has been reduced to. Lately news was received that the punitive police at Bauphal in Backerganj was harassing all buyers of *swadeshi* goods. The English have arranged so that the *swadeshi* Steamer Company may not get even a handful of coal. Indeed, the rulers are acting as brokers of *belati* merchandise. The people are crying aloud to be saved from the open grinding of the two classes of Englishmen, the rulers and the merchants. If anybody really points out the Englishman's faults he is clubbed on the head. Certain cowards when reproached with their vices openly parade those vices. The English character shows this in many instances.

Let readers hear what terrible shamelessness that son of a padre, the so-called lover of Christ, Sir A. Fraser, has recently shown. All Indians know how the Indian police are a body which stink in their nostrils. [Here follows a reference to the question of judicial strictures on the police on which His Honour lately addressed the High Court.] The reader sees an illustration of his love of Christ. Even if the police are proved to have done wrong, the matter is to be kept secret in order to keep their repressive and oppressive policy and their pride unimpaired. What else is called shamelessness. The police show their efficiency only in committing oppression on the people at the instigation of the authorities. The other day a Military policeman dared tell a Deputy Collector to his face that he was not afraid of him, because they were both servants of Government. And it is to encourage this police that our Lieutenant-Governor has taken to an improper and despicable line of conduct.

DAILY HITAVADI,
Jan. 26th, 1908.

157. Referring to a speech recently delivered by Sir Henry Cotton, in which he ascribed the refusal of the British Government to grant self-government to the Indians as the cause of the present unrest in India, and advised the Government to administer the country with more sympathy for the people, the *Daily Hitavadi* [Calcutta] of the 26th January is doubtful whether English statesmen, who now think more of the strength of the British sword than of anything else, will listen to the pious words of Sir Henry.

DAILY HITAVADI,
Jan. 26th, 1908.

158. It is needless to say, writes the *Daily Hitavadi* [Calcutta] of the 26th January, that "politics" is an English word. The Bengali word used for it is "*raj niti*" (i.e., regal polity), and this *raj niti* of the pious Hindu is not what the Westerners call "politics." It is the virtue which must be observed by a king—the word of the *Shastras* which determines the duty of a king. The founder of modern Western politics is the French (Italian?) *savant*, Machiavelli, and the main object of this politics is to cloak falsehood in a garb of truth. The man who can deceive another by falsehood, cheating, dissembling and cunning, is a great politician, skilful in the art of governing and protecting a kingdom. And the person who is injured or deceived by such a man is either ignorant in this art or a fool. Luckily India is gradually awaking from her sleep of ages. We will not, at the time of this auspicious awakening, forsake the virtue and high polity of our forefathers. Even if our oppression and persecution be increased a thousandfold, we will bear all that with the incomparable patience and resignation which are the characteristics of our nation. We will revive the glory established by our ancient sages, *Kshatriya* heroes, and chaste heroines of old by their brilliant examples of self-sacrifice. We will raise India again to the highest position in the world as regards polity and virtue, even if we may perish in the attempt. We do not want the modern Machiavellian politics, but rather hate it. We will follow the true regal polity, social polity, general polity and polity of religion. That politics which only teaches one to behave like a beast of prey, which prompts a man to unjustly destroy others' interests for the sake of his own, which advises a man to entangle the whole world in meshes of cunning and deceit, and whose guiding principle is falsehood, unrighteousness, wrong, injustice and despotism, can never make our national life immortal though it may in a moment land us in the golden temple of affluence.

HITVARTA,
Jan. 26th, 1908.

159. Describing the State Ball lately held in the Government House in Calcutta, the *Hitvarta* [Calcutta] of the 26th January remarks, that while the executive were making themselves merry thereat, the masses of the British subjects in India were perishing with cold and hunger.

HITVARTA,
Jan. 26th, 1908.

160. The *Hitvarta* [Calcutta] of the 26th January pretends to be glad at the election of Lord Curzon as an Irish Peer in Parliament, inasmuch as it is really gratifying to see him excluded from the position in filling which he may be able to exercise certain powers.

HITVARTA,
Jan. 26th, 1908.

161. The *Hitvarta* [Calcutta] of the 26th January remarks that the note of Mr. Keir Hardie in the *Labour Leader* of a recent issue, that notwithstanding the fact of Babu Jogesh Chandra having given proofs of his personality, Mr. Ainslie, the Subdivisional Magistrate of Sirajganj, persisted in inflicting indignities upon him will tend to ashame those (some of the Anglo-Indian journals) that dared defend the Magistrate in this connection.

HITVARTA,
Jan. 26th, 1908.

162. The *Hitvarta* [Calcutta] of the 26th January notes that the actions of Lord Minto have been in contravention to his promise that he would see the ambition of the educated Indians achieved during his regim, inasmuch as far from extinguishing the flame emanating from the fire kindled by Lord Curzon in this country he sought to add fuel to the same, while Mr. Morley fanned it into a conflagration. And surely, nothing can be more afflicting than this!

163. The *Hitvarta* [Calcutta] of the 26th January abandons the hope as to the Indian people ever enjoying comfort during Lord Minto's regime which it had once conceived on the strength of the Viceroy's own words on his assuming the rein of the Empire that India virtually deserves rest, having been subjected to the varieties of afflictions during the last seven years, inasmuch as Lord Minto's rule has been much too prolific of unrest to render the realization of such hopes possible. The paper endorses the remarks of a certain Englishman in the *Capital* of a recent issue that as a matter of course, one will have to express his regret on his undertaking to write a review on Lord Minto's administration of India, because far from being pleased, the Indian people have hitherto been unhappy during his reign.

Lord Minto and his administration of India.

HITVARTA,
Jan. 26th, 1908.

164. Referring to the fracas that recently took place between the Police and some of the ladies in England, on the latter persisting to enter into the mansion of Sir Henry Campbell Bannerman, where it was arranged that some of the members of Parliament should meet to discuss certain political questions as it is usual before the reopening of Parliament, the *Hitvarta* [Calcutta] of the 26th January asks whether the Indian Moderates will awake even now, seeing that in the independent country as England, the women are so much actuated with valour that they venture to take away the administrative powers from the hands of the men and seem to make nothing of the authorities of the magistrates and the Police.

The English ladies and the Police.

HITVARTA,
Jan. 26th, 1908.

165. The *Daily Hitavadi* [Calcutta] of the 27th January gives a Bengali rendering of the account of the recent "lawlessness in Mymensingh" given by the Special Correspondent of the *Indian Daily News*.

The Mymensingh riots.

DAILY HITAVADI,
Jan. 27th, 1908.

166. The *Dainik Chandrika*, [Calcutta] of the 28th January is glad to hear that Mr. Fink, the worthy Registrar of the High Court, has been granted an extension of service for another year.

Mr. Fink's extension of service.

DAINIK CHANDRIKA,
Jan. 28th, 1908.

167. The *Daily Hitavadi* [Calcutta] of the 28th January reproduces the account of the Mymensingh riots given by the Special Correspondent of the *Indian Daily News*.

The Mymensingh riots.

DAILY HITAVADI,
Jan. 28th, 1908.

The *Sandhya* and the Government.

168. The *Sandhya* [Calcutta] of the 29th January writes:—

SANDHYA,
Jan. 29th, 1908.

As the sight of an encircling flame makes people lose their senses and run towards it instead of away from it, so it has been with our *feringhi* authorities and sedition. We had a maternal uncle, Pitambar by name, who went frantic when he was called "maternal uncle" and who ultimately fell to abusing if anybody simply opened his jaws in his presence. The *feringhi* authorities have come to be just like this maternal uncle, Pitambar, of ours. If you say that the *feringhi* is our *chobdar* at the main gate, and our *khansama*, if we say that he is a *mlechha* whose touch makes us lose caste, if we say that we do not hate the *feringhi* and cannot hate him, because he is not our equal, that it is only *feringhi*ism that we wish to rid the country of,—the mere utterance of these statements is held to constitute sedition, and at once leads to arrests being made and cases being instituted, and Kingsford's judicial cunning manifesting itself. We used to hear from our grandmothers that a snake's poison vanishes at the mere thought that it has vanished so we now see that the *feringhi* loses sense if only we speak. And yet you think that you do not acknowledge the power of incantations! Under the influence of the *Sandhya's* incantations all, beginning with Lord Minto and ending with Mr. Detective Ellis, go mad. We neither assault nor use restraint, or do anything in secret; we write what we have to write and say what we have to say in broad daylight and in everybody's view. And you go on giving big jumps at what the *Sandhya* says by the virtue of its incantations. You ought not to betray your weakness to us in that manner, for we are veritable *nikasha** imps, we have seen all, known all. You will not be able to deceive us. Either you will say directly that you cannot tolerate the plain truth from our lips, make a law, you will have not to train guns for the purpose, we shall abolish our paper. Instead, you will want to hear praise of yourself which is not your

* The name of an imp who was the mother of all imps.

due and you cannot bear to hear the truths about yourself. Do you remember the story of the drunkard, who, when he had been thrashed for fouling a man's door, asked if that thrashing had cleansed the door. In a similar way we ask you, *feringhi*, you have struck Bhupen, Bipin, Basanta, Baikuntha and others and you wish to strike many others as well; you have raised your fists for that purpose, but is the dirt on your bodies cleansed away thereby? Are the people of the country about to sink in the sea of devotion to the *feringhi* therefore? Look here, *feringhi*, we have taken the veil off your faces. Go on working now with face bared and we shall extol your courage. The tightening of your laws has in a manner stopped all plain speaking. The leaders are posing as moderates for fear of their lives and telling you heaps of lies. But we want to hear plain talk from your lips. Tell us to abolish the *Sandhya* and we shall abolish it; tell us to shut our mouths and we shall play the game of *gankapati* (*i.e.*, play on game in silence) and say nothing. But we shall never stand even in the precincts of your houses. We are Brahmans and acknowledge the doctrine of re-births; we shall depart after casting our bodies at your face as Upadhya did, like a worn-out slipper. We shall not be sorry to die; we only regret that we must have committed a very great sin indeed in previous births that we have to die at the hands of cowards like you. When the *Sandhya* (evening) dies away the daybreak will come. I know for certain that the welcome daybreak of this country is nigh.

RAJENDRA CHANDRA SHASTRI,

Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,

The 1st February, 1908.

REPORT (PART II)

ON

NATIVE-OWNED ENGLISH NEWSPAPERS IN BENGAL

FOR THE

Week ending Saturday, 1st February 1908.

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II.—HOME ADMINISTRATION.

(a)—Police.

78. The *Bengalee* writes:—

Mr. Garlick's enquiry.

"It is hardly surprising that Mr. Garlick's enquiry is not giving satisfaction to the public. The enquiry is still going on and the report, of course, is yet to be out. We cannot, therefore, say at this stage how far Mr. Garlick has brought a judicial temper to bear upon the enquiry. But so far as the methods employed afford a clue to the nature of the enquiry and its possible outcome, we are bound to say there is not much room for hope. Mr. Garlick, like Messrs. Collin and Weston in Calcutta, is allowing police officers to assist him in the enquiry. That itself is a serious matter. As in Calcutta, so at Mymensingh, it is the police who are on their trial. To allow the police to assist at the enquiry, therefore, is practically to make an accused person a judge in his own case. It is a pity that the bureaucracy will not learn. They are determined not to profit by experience. If Mr. Garlick does not provide himself with necessary safeguards while yet there is time, we fear his enquiry will be as profoundly disappointing as those of Messrs. Collin and Weston in the case of the Calcutta riots, and will only enable the Local Government to write another of those whitewashing Resolutions with which we are all so familiar."

BENGALUR,
24th Jan. 1908.79. The *Amrita Bazar Patrika* hears that there is a talk in certain quarters of waiting in deputation upon the Viceroy in connection with the police hooliganism at Mymensingh. It strongly disapproves of such a

Police hooliganism at Mymensingh.

course. In the Mymensingh matter the deputationists, to be of any use, must bring serious charges against high officials. But this would be an idiotic step, for the Viceroy would then be compelled, in view of the senseless practice that prevails here, to defend the accused officials. The journal thinks that the best course would be to represent the matter privately to His Excellency. This will give Lord Minto a free hand in dealing with the question, while the bugbear of *prestige* will stand in His Excellency's way and prevent him from doing justice if an attempt is made to openly corner him.

AMRITA BAZAR
PATRIKA,
24th Jan. 1908.80. Alluding to the Mymensingh outrages, *Bande Mataram* writes:—

A new phase of repression.

"Are we to read these stories with the thrilling sensations with which we peruse novels and then go about our business and round of pleasure? The results of official and non-official Commissions may satisfy idle curiosity. But does not our weakness and helplessness in the face of an armed police, as evidenced during these disturbances, cry for a remedy? Are these events only to be exploited by the constitutional politician? Are they of interest and importance only to the special correspondent and the newsmonger? The fearless march of *swadeshim* in which East Bengal has taken the initiative marks her out for repression, which may pass from phase to phase but has to be reckoned with if she continues true to herself. If the tearing down of a police notice is punished by this sort of legalised hooliganism, we do not know what is still in store for East Bengal. If such pretexts are enough to insult people, damage their property and disturb their *zenana*, then we can apprehend only worse and worse things in future."

BANDE MATARAM,
24th Jan. 1908.81. Referring to the tearing down of police notices in Mymensingh and its consequences, the *Amrita Bazar Patrika* declares

How unrest is created.

that, because a dastardly crime was committed by some unknown persons at Goalundo, it is no reason why the Military Police of Mymensingh should commit oppression and theft and create the impression that there was no Government in the land. Government, it says, professes great anxiety in respect of the prevailing unrest in the country. But it cannot be put a stop to, unless its real authors are checked. If instead of night-raids and house-searches the local authorities had resorted to some

AMRITA BAZAR
PATRIKA,
25th Jan. 1908.

ordinary measures to prevent the disappearance of the notices, the recent scandal would not have disgraced their administration. In the present case the journal has a suspicion that the looting was done with the knowledge and connivance of the official.

BENGALKE,
25th Jan. 1908.

82. The *Bengalee* is of opinion that no amount of official whitewashing, no partisan statement got up with the aid of the police, will avail as a set off against a report of the kind furnished by the special correspondent of the

The *Indian Daily News*' correspondent and Mymensingh affairs.

Indian Daily News. The search of the houses of several highly respectable Indian gentlemen is considered a gross and deliberate insult offered to these gentlemen, for which there was not the smallest necessity. The journal trusts that the local officials will be taught a lesson by the injured parties suing them for damages. It awaits with interest Mr. Garlick's report on the allegation made by the correspondent regarding thefts on the part of the *parawallas*, although it has no faith in official reports, as the officials here form a great brotherhood; the higher ones feeling it their duty to support their subordinates in misfortune.

HINDOO PATRIOT,
25th Jan. 1908.

83. The *Hindoo Patriot* thinks it is now easy to understand why

The Mymensingh disturbances.

misrule so long prevails in East Bengal, since the remarks made by the special correspondent of the *Indian Daily News* in his report on the Mymensingh disturbances has made this point quite clear. The report shows not only why it has been hitherto found impossible to restore peace and order in the new Province, but also the necessity of reforming the administrative system of work there. With a properly controlled police, the executive authorities would pacify the Province in no time. A flood of light has been thrown on the incidents connected with the disturbances, and it would not do now to let the attack on the police obscure their origin and the gravity of the blunder committed by the District Superintendent of Police, Mr. Craven. The original authors of the trouble require to be dragged out off their retreats and exemplarily punished.

BANDE, MATARAM
25th Jan. 1908.

84. Reverting to the Mymensingh disturbances, *Bande Mataram* states

A new phase of repression.

that the peculiar method of suppressing lawlessness and disorder which has found favour with the East Bengal bureaucracy has the appearance of an organised attempt at repression. Even supposing that house-searches and police patrols were necessary in the interests of peace, there cannot be the slightest justification for violence, hooliganism, plunder, and terrorism on so large a scale. The journal concludes by urging on the public the immediate necessity of organising adequate defence measures in view of such disturbances, but reserves for its next issue, suggestions as to their real nature.

BENGALKE,
26th Jan. 1908.

85. Reverting to the Mymensingh disturbances, the *Bengalee* says:—

Mymensingh affairs.

"Mymensingh will never have peace—thanks to the ill-fated partition and the administration of Mr. Clarke. There are more searches, more prosecutions, more excitement and deeper discontent. Schoolboy quarrels are magnified into political incidents; the Magistrate hurries to the *thana*; the police take their cue from the Magistrate; and the town is once again stirred into excitement. What a policy of conciliation is being followed at Mymensingh—what an abundant measure of sympathy is manifest in every act of the head of the administration of that district!"

BANDE MATARAM,
27th Jan. 1908.

86. On the same subject, *Bande Mataram* observes that spirit and

A new phase of repression.

manliness, are the best defences against police oppression. It is only human to retaliate underserved and unprovoked insults and injuries. The rulers who are interested in repressing the manhood of a people, may put down such natural ebullitions of feeling with a high hand, in the name of suppressing lawlessness and disorder, but no true friend of human development will discover any criminality in such a perfectly natural reactionary activity. Concluding it says:—

"Let us only make it clear by our conduct that they forget that there are other persons besides diplomatists; there are people with interests and needs, and even with views of their own. Blot out the democratic principle if you will, efface all trace of it from your realms; God has graven it on the very nature of the world; it is set there lastingly; it is strong, it will endure.

The repressive decrees may find no opposition in visible forces. But there are forces unseen; they bring results slowly but surely. What forces, ask you? Spirits that fear not. A liberal newspaper rustles, and see how autocracy trembles. That terror is an acknowledgment of the secret force. The walls of censorship may shut in our view, but they cannot prevent the sun from shining on our faces; they cannot prevent it from warming our life-blood."

BENGALUR,
28th Jan. 1908.

87. Adverting to the statement made by the Government to the effect that the appointment of a mixed Commission consisting of official and non-official gentlemen to enquire into the recent disturbances in Calcutta, would have been a very unusual course, the *Bengalee* declares that no precedent can be quoted against the appointment of a mixed Commission in a case like the one referred to. On the contrary, what precedent there is, is distinctly in favour of the appointment of such a Commission. The journal is quite sure a mixed Commission would have submitted a very different report from that of Mr. Weston.

BENGALUR,
30th Jan. 1908.

88. The *Bengalee* finds it impossible to read the letters of the special correspondent of the *Indian Daily News* regarding the Mymensingh disturbances without coming to the conclusion that there is something rotten in the administration of that district, and that there has been culpable negligence on the part of superior authority to have allowed things to drift to such a deplorable pass. Commenting on the particulars reported, the journal says:—

"Do we live under a civilised administration, or have we, at one bound, gone back to the dark days of insecurity and anarchy? Lo and behold!—these are the fruits of the partition of Bengal—the tangible results of that 'efficient' administration which the genius and sagacity of Lord Curzon had inaugurated. The administration is called upon to vindicate its honour by the condign punishment of those whose neglect and incapacity made these things possible. If the Government will not punish the men who are responsible, no matter how highly-placed they may be, the odium and the disgrace of these transactions will be fastened upon the Government. Considerations of the highest expediency and the clearest dictates of justice demand the punishment of the erring and incapable officials. No whitewashing will mitigate the just indignation of the public. We want to know whether we live under police rule and the *baton* of the constable, or whether the reign of law is paramount. The local officials say that there have been no complaints. Do they know the secret of it? The public of Mymensingh have lost all faith in them. People don't care to complain if they find that it is not attended to."

(b)—Working of the Courts.

89. The *Bengalee* is of opinion that the proposal of Sir Andrew Fraser, which the High Court has accepted, makes it clear, in spite of disavowals, that, what His Honour desires above everything else, is that unfavourable comments if any, by Sessions Judges, should not as a rule form part of their judgment, but should be communicated direct to the heads of districts and not given publicity to. The result of such a procedure would be increased demoralisation, so far as the police and the executive are concerned. It would also lead the public to entertain suspicions in every individual case, with the result that the judiciary will lose all reputation for independence in their eyes, and will begin to be looked upon even by the staunchest supporters of Government as a branch of the executive Government.

BENGALUR,
28th Jan. 1908.

90. The *Amrita Bazar Patrika* writes:—

Judiciary and executive embracing each other.

"The correspondence between the Government and the High Court reveals one ugly fact very plainly. Sir Andrew is very tender about the police. The Chief Justice has by keeping silent also created the impression that his sympathies are wholly with the Lieutenant-Governor in this respect. What Sessions Judge will, after this, care to meddle with the police, even when charges of corruption or other serious offences, based on unimpeachable evidence, are preferred against them in course of trials? Why should he

AMRITA BAZAR
PATRIKA,
28th Jan. 1908.

criticise the misconduct of the police at all, when he knows that such criticism will not prove palatable to the head of the executive, and is not wanted even by the head of the judiciary? Indeed, Session Judges, in spite of the assertion of the Lieutenant-Governor, very rarely offer hostile comments upon the police. But, after this correspondence between the Government and the High Court, they will practically cease to tread on the forbidden ground, and will never utter one word against the police and thereby incur the displeasure of their earthly providence. The outcome of the more cordial co-operation between the judiciary and the executive, then, amounts to the fact that the public will no longer hear of any comments upon the conduct of police officers in judgments of Sessions Judges."

BENGALIEE,
25th Jan. 1908.

91. The *Bengalee* finds that it cannot congratulate Mr. Justice Robertson on his judgment in the Rawalpindi Riot appeal case. His Lordship may not be aware of it, but the judgment is too much of the whitewashing sort. Its only effect will be to prevent subordinate Magistrates and Judges from fearlessly exposing the vagaries of the police and the executive, and to embolden the latter more than ever.

BANDE MATARAM,
28th Jan. 1908.

92. Commenting on the conviction of Maulvi Liakat Husain in the Barisal sedition case, *Bande Mataram* states that the only anguish of the Maulvi, if anguish can at all sully such a crowning close of a glorious life, is perhaps that he will no more be able to work among those bound to him by ties as close as those of birth—those willing to seek honestly the better and fuller life. He may breathe his last in jail and thereby render its atmosphere hallowed and inspiring. The cause for which he will suffer can never die. "Such persecutions are the harbingers of the quick advent of right and equity, of the joyous time when all men shall be free, when the black shadow shall be rent away, the red morning mock the sullen grey, and hill and vale gleam gold in the new day."

AMRITA BAZAR
PATRIKA,
29th Jan. 1908.

93. Referring to the sentence passed on Maulvi Liakat Husain, the *Amrita Bazar Patrika* observes that as two other cases are still pending against the accused, and considering how old and weak he is, the Government should take timely precautions that he does not cheat them of the penalty imposed upon him, as also of what may be in store for him in the Calcutta Courts. "Curiously enough, Sir Lancelot Hare, who sanctioned his prosecution, has just been ordered home in consequence of the shattered state of his health."

BENGALIEE,
29th Jan. 1908.

94. The *Bengalee* is of opinion that the "monstrous" sentence passed on Maulvi Liakat Husain will not only defeat its own end, but so long as such sentences continue to be possible, the country will know neither peace nor rest, and the whole political arrangement will continue to be as vitally abnormal as it can be. The fate of the Maulvi is regarded as the crowing laurel in a career of usefulness, and the country, while regretting his enforced separation from her, will congratulate herself that the laurel has been worthily won.

BENGALIEE,
30th Jan. 1908.

95. Adverting to Sir Andrew Fraser's proposal which has been accepted by the High Court, regarding judicial comments upon the conduct of the investigating police, the *Bengalee* states that, situated as the country is at this moment, it is far safer to have too much than too little of judicial comments on the conduct of the police. The regulations will take away what is practically the one safeguard which the people have now against the vagaries of the police.

(d)—Education.

INDIAN MIRROR,
21th Jan. 1908.

96. Commenting on the appointment of Mr. Kuchler in succession to Mr. Earle as Director of Public Instruction, the *Indian Mirror*, although approving of the selection, protests against the civilian monopolising the one prize appointment in the Educational Service. There are several men among the Indian community who are in every way qualified for this post, and the journal thinks it an injustice that they should be kept out of it.

97. The *Amrita Bazar Patrika* is of opinion that the proposed amalgamation of the Serampore Union School with the Serampore College, should not be given effect to without the public being given an opportunity of considering it on its merits and expressing their views on it. The journal trusts that such an opportunity will be afforded to the Serampore public, before the authorities concerned dispose of the question one way or the other.

AMRITA BAZAR
PATRIKA,
26th Jan. 1908.

(e)—*Local Self-Government and Municipal Administration.*

98. With reference to the working of the Howrah Municipality, the *Amrita Bazar Patrika* writes:—

AMRITA BAZAR
PATRIKA,
26th Jan. 1908.

Mr. Forrest and the Howrah Municipality.

"Sir Andrew Fraser is quite profuse in his praise of Mr. Forrest and his administration of the Howrah Municipality. But is His Honour really not aware that never was there an official Chairman of the Municipality so unpopular as Mr. Forrest whose administration was so utterly rotten to the core? What is better still, it is not an Indian cry that has been raised against his official capacity; but it is unanimously that both the Indian and Anglo-Indian sections of the community have made representations to His Honour in respect of the gross mal-administration they are suffering from. Thus is seen the curious spectacle—one which must make the angels weep in heaven—that the civic administration which is cursed by all sections of the community is lauded to the skies by the responsible ruler of the land! And who, pray, is better fitted to sit in judgment over the success or otherwise of the municipal administration of Howrah—His Honour the Lieutenant-Governor or the entire educated public of the town? Nay, who have greater and more abiding interest in the good working of the Municipality,—His Honour, who has only to touch the fringe of the municipal area half a dozen times in the year, in going to and from the Howrah station, or the residents who live in the town from year's end to year's end? If the object of Municipalities be to promote the good of the inhabitants, the decision must naturally lie with them and not with the provincial ruler, no matter how great his fondness for a particular official. Now, is it the realization and high assessment of municipal rates which is the spring of all this praise, or the fact that Mr. Forrest has become unpopular with all classes and has, therefore, been the butt of press criticism, both Indian and Anglo-Indian? We pause for a reply."

(g)—*Railways and Communications, including Canals and Irrigation.*

99. In connection with the ensuing *Ardhodya* festival, the *Benjalee* trusts that the Government as well as the railway administration will do the needful to meet the

BENGALIAN,
26th Jan. 1908.

The *Ardhodya* festival.

situation. There will be a tremendous rush of people during the next few days, and any delay in the train service, even for a few hours, will put the passengers to the greatest inconvenience and will in many cases cause great hardship.

100. The *Hindoo Patriot* is of opinion that if decentralisation is needed anywhere, it is sorely needed in regard to railway administration, and the Royal Commission would do well to take up the question. The duties and responsibilities of the authorities who control the railway administration of the country are so ill-defined that it is difficult to conceive what their respective functions are, and as a consequence, considerable annoyance is felt by the Railway Companies and mercantile bodies. The Chamber of Commerce are in favour of enlarging the powers of the Railway Board, and the Decentralisation Commission may note the point.

HINDOO PATRIOT,
27th Jan. 1908.

(h)—*General.*

101. In contradiction to the views expressed by a contemporary that in Bengal there has always been in evidence an utter want of co-operation, or more correctly speaking, the existence of a feeling of antagonism, between the judicial and executive heads of districts, the *Hindoo Patriot* states that the general impression is that the compact

HINDOO PATRIOT,
27th Jan. 1908.

Co-operation between the judicial and executive heads of districts.

between the two branches of the service is tighter than it should be. Else, there would scarcely be so strong a demand, in Bengal in particular, for a separation of the two duties. Nobody wants to destroy the existing co-operation. What is wanted is that the judicial authorities should be a little less pliant and the executive heads a little less domineering and inexorable. It is, moreover, essential that the different administrative heads should have due regard for their respective powers and privileges, and should resist encroachments upon them.

AMRITA BAZAR
PATRIKA,
27th Jan. 1908.

102. In an article descriptive of the existing forms of government in the various countries of the world and the difference of India's system of government from all others, the *Amrita Bazar Patrika* declares that the reason why India is different from other countries, is that it is the only country in the world which is ruled by an alien people, and governed so absolutely on despotic principles that even the most innocent man is not sure if he has any liberty or not.

BENGALEE,
29th Jan. 1908.

103. Adverting to the announcement made by the *Indian Daily News* to the effect that Mr. E. N. Baker is to be the next Lieutenant-Governor, the *Bengalee* observes that Sir Andrew Fraser's appointment to Bengal was made in consideration of his support of the partition of Bengal. If His Honour is happy, the people are not. "Bengal will take hearty leave of Sir Andrew Fraser, who will be remembered as a pious Christian gentleman, whose pathway to Belvedere was paved with good intentions towards the people, who were one when he found them but two when he left them, but loving still and yearning to be united."

AMRITA BAZAR
PATRIKA,
29th Jan. 1908.

104. The *Amrita Bazar Patrika* draws attention to the discontent prevailing among the clerks under the control of the Hon'ble Mr. H. C. Streetfield in the General Department of the Bengal Secretariat. This dissatisfaction is specially intense among some sixty hands who are under the absolute control of the Registrar of the Judicial Section. The complaints are with regard to excessive punishments for trivial errors, withholding of leave, to heavy and unequal distribution of work, and unreasonable blocks in promotion. The journal concludes by pointing out that it is not a good thing that the majority of the educated community should have cause to regard their European superiors as their foes at heart.

BENGALEE,
30th Jan. 1908.

105. Referring to the speech of Sir Louis Dane in the Foreign Office advising the clerks to maintain the reputation of the Foreign Office as the premier office of the Government of India, the *Bengalee* remarks that it is an open secret that the clerks of that office have manifold and serious grievances, which are unknown in other Secretariats. Lord Curzon, on a representation made by the clerks, introduced certain rules ameliorating their lot in respect of leave, pay, and promotion. But these salutary measures are in practice set at naught by the Foreign Office. The journal considers it was time that a serious attempt was made to redress their grievances.

BANDE MATARAM,
30th Jan. 1908.

106. *Bande Mataram* observes that the national movement in India is sought to be crushed because it is against the principles and interests of exiled European humanity to encourage patriotism in those parts of the globe, which, owing to the long dormancy of their people, have hitherto been the hunting ground for adventurers. In the struggle initiated by Europe between humanity and patriotism the duty of the Indian people is clearly to reconcile ancient teaching and tradition with the requirements of modern life. Although the task is rendered difficult owing to the antagonism of persons in authority, who for temporary personal gain deem it right to thwart human progress, it can be overcome by ardent patriotism.

BENGALEE,
26th Jan. 1908.

III.—LEGISLATION.

107. Commenting on the proposed amendment of the existing law by which editors of newspapers will be required not only to sign a declaration before the Magistrate, but to find substantial security, the *Bengalee* is surprised that the Governmen

should be persuaded to believe that an amendment of the law, such as is proposed, will put an end to the seditious writings regarding which complaint is made. If printers are bold enough to face the hardships of imprisonment, editors will be found who will show equal pluck and courage. Repressive legislation is not the remedy for sedition. Repression by the Executive Government has proved abortive, and repression by legislation will prove equally so. The more there is of these measures of repression, the greater will be the determination of the community to oppose them so long as no genuine effort is made to remove the root causes of public discontent. Far more statesmanlike would it be on the part of the Government to recognise the failure of its repressive measures, to definitely abandon them, and embark upon a policy of conciliation and justice.

108. With reference to the remarks of Mr. Kingsford in the last *Yugantar* case, urging the necessity of making the press law more stringent than it is, the *Amrita Bazar Patrika*

The Press and the Bar.

finds it hard to believe that Government is not yet satisfied and wants more powers. It feels puzzled that the rulers have not yet realised the fact that the Indian press is a greater necessity to them than to the people of this country. The Bar too, it say, seems to have become an eyesore to Government, notwithstanding the fact that these two institutions have made English bureaucracy in India possible. "Mr. Kingsford has in one judgment after another been suggesting that Government should make a repressive press law. But is Mr. Kingsford aware that there are many Indian gentlemen who seriously think of bringing about a strike in the Indian press to spite the Government? A free press may be annoying to hot-headed and impatient civilians, but it is the press which has made the growth and development of the bureaucracy possible in this country."

AMRITA BAZAR
PATRIKA,
24th Jan. 1908.

109. Commenting on the Madras Estates Land Bill, the *Hindoo Patriot* observes that the Government of Madras has failed

The Madras Estates Land Bill.

to secure to the Madras landlords any speedy way of recovering their rents except by the tardy process of doing so with the help of the ordinary courts of law—a process which is ruining the interests of all landowners under the sway of His Majesty the King-Emperor of India. The Bill, if passed, may be likely to fortify litigation, sow broadcast the seeds of discontent where none seems to have existed between the landlord and the tenantry, erase the difference between *inam*, *jaijhir*, and private land, take out of the hands of the zamindars their time-honoured privileges, efface *stan decisis* from the Judge-made law, and turn the whole of the presidency to which it will apply into a bear-garden.

HINDOO PATRIOT,
25th Jan. 1908.

110. Commenting on the proposed amendment of the existing Press laws and the *Bengalee's* action in making the conductors of the Nationalist Press responsible for this contemplated restriction of the freedom of speech by exposing illiterate printers to

History is there to warn.

the mercy of the police, *Bande Mataram* declares that, though the *Bengalee* may be interested in discrediting the nationalists, the country holds a different view about their obligation to an alien bureaucracy in the matter of helping it to run in the men rightly or wrongly supposed to be the inspirers of the Nationalist Press. These latter serve their country, truth, and justice, but refuse to serve the *Bengalee* and the bureaucracy even at the risk of being misjudged and called names. As for the bureaucracy, it is its own lookout to decide whether it will be a friend or foe to truth and liberty. History is there to warn it.

BANDE MATARAM,
30th Jan. 1908.

VI.—MISCELLANEOUS.

111. With reference to the ensuing *Ardhodaya Jog* festival, the *Amrita Bazar Patrika* urges the necessity of proper sanitary precautions being taking to prevent the

The *Ardhodaya Jog* festival.

spread of epidemics among the large crowds of pilgrims who are and will be pouring into Calcutta during the week. Arrangements should also be made for sheltering those who have nowhere to go to and are herding together along the streets and public places of the town and suburbs.

AMRITA BAZAR
PATRIKA,
20th Jan. 1908.

INDIAN MIRROR.
30th Jan. 1908.

112. Reverting to the Goalundo outrage, the *Indian Mirror* is of opinion that meetings should be held to give wide expression to the indignation universally entertained. The meetings should be held by independent, representative men who do not expect any favour from the Government, for such men are alone in a position to truly voice the sentiment of the people. At the same time, it would be well for the authorities not to lose their heads under the impression that the act was the outcome of a political conspiracy.

AMRITA BAZAR
PATRIKA.
30th Jan. 1908.

113. The *Amrita Bazar Patrika* declares that the Decentralization Commission has turned out to be a huge joke. It was ushered into existence with a loud flourish of trumpets, and in order to make it look a very imposing affair, the word "Imperial" was added to it. Much was expected from this Commission, but it now transpires that so many august personages who constitute it, came here all the way from England at the cost of the starving people of India, simply to know whether or not the Municipality and the District Board should have official or non-official Chairmen.

OFFICE OF THE INSPR.-GENL.
OF POLICE, L. P.,
WRITERS' BUILDINGS,
The 1st February 1908.

F. N. WARDEN,
Persl. Asst. to the Insp.-Genl. of Police, L. P.